

NUMBER
EMBER, 19

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In This Issue

Subconscious Desire

By Sydney A. Weltmer

Eusapia Palladino: My Own Experiments

By Hereward Carrington

The Art of Living Long

By Ella Wheeler Wilcox

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\$10,000 IN CASH PRIZES



Our Department, **Quips and Jests**, has shown us that there are floating about the country, east and west and north and south, real bits of wit and humor which are very well worth preserving.

If a genius writes a story worth while, or a poet pens a verse which bears the mark of real poetic fire, the achievement is made permanent in book form. We may all read and enjoy and pass the pleasure and the inspiration on. But when gray matter takes the ephemeral form of a jest, we listen, laugh and applaud—and let it dissipate itself in the fog of forgetfulness.

Why?—there's nothing quite so valuable in the world as gray matter, whatever form it takes. And the kind that shapes itself into a clever jest or a droll tale, the

kind that can extract the wit and humor from the day's prosy happenings, and make us **laugh and be glad**, is a vital force for the betterment of the world.

How many times have you wished that you could remember "that especially amusing story" when all the other folks were swapping clever stories back and forth; how many times have you rustled around in the dark corners of your brain trying to dig up that particular joke or anecdote which would just liven up the point you want to make in a club "talk" or a platform speech, and drive it home?

Well, we've received so many specimens in our **Quips and Jests** department, of stories which we'd like to tell again, that we've decided to put them where we can refresh our memories any time we want to—and **that's in a book!** And to keep them company, we're going to gather together from all the points of the compass, the very best and funniest stories we can entice our way. We haven't decided yet what we will call the book. First we thought of "Quips and Jests" (after our department heading); then "Tell It Again;" then "The Funniest Joke You Ever Heard," but it isn't definitely settled. We may give **you** a chance to express an opinion before the book is really given its permanent name.

But in the meantime we have worked out a plan which we think should bring us the **very best** stories that have ever been told.

We are going to offer and pay **\$50 TO \$100 EACH FOR THE BEST STORIES** sent in to us, and will continue to do this so long as the stories received keep up to the standard desired for our proposed book—or until we have paid out

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The jokes or stories are not expected to be original, but **are** expected to be funny. They must not be over 200 words in length—50 to 100 words is a good length.

Write your story with pen and ink **on one side of the paper only**, and at the top of the sheet place coupon printed below. You can send as many stories as you like—at one time or at different times—but each story must be written on a separate sheet of paper (as it has to be considered separately), and must bear your name and address in full at the top of the sheet. **Stories not mailed in accordance with above conditions will not be considered.**

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If you want an acknowledgment of the receipt of story submitted by you, enclose with your story an addressed post card (do not send addressed envelope), and acknowledgment will be made thereon. *We cannot enter into correspondence with those who wish to submit stories.* All conditions are clearly stated above. Stories accepted will be paid for, other stories destroyed. **No Manuscripts will be returned.**


Payment for stories will be made through the **Union Bank of Chicago**, which has consented to act as disbursing agent of the **Story Fund**.

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We have figured that we can afford to pay out this large sum **because of the wide-spread interest which will be created in the book in advance of its publication.** What we pay for the stories more than we would ordinarily pay for such contributions, we count as money spent **for advertising**, because the fact that we are paying these big prices for the material we want, will not only attract to us the very best, but, by reason of the live interest created, will spread an "advance notice" of our book among many thousands more people than would the same amount of money spent in the ordinary advertising methods **after** the appearance of the book; we count also upon the whole plan creating a personal and active interest, not only in the book itself, **but in the magazine which stands behind.** And therefore, for all these and many more reasons, we feel we can well afford to pay \$10,000 for what we believe it will bring us. If the stories received begin to fail, after a time, to come up to our high standard, why then we will close the Contest and announce that we will receive no more stories. On the other hand, if the stories sent in keep up to our requirements, there is no reason why we shouldn't go on accepting and paying for them even after the original \$10,000 designed for this purpose has been exhausted.

As explained above, the stories will be examined in sections of 500, the prizes being paid in by us to the Bank in advance of each section, for custody and disbursement at regular intervals.

If a postal card for acknowledgment is enclosed with story as suggested above, the contestant will be advised thereon of the number and section of his story in the contest; and also advised as to what section is being considered for award, at the time of the receipt of his story. Thus, if he is No. 350, Section 3, and Section 2 is being considered at the time he enters the Contest, he will know that his is the next section upon which award is to be made. Further, each issue of NEW THOUGHT will contain full particulars of the Contest to date, examples of some of the "best stories," lists of prize winners from time to time, information as to what section is under consideration, and in fact all the gossip, news, important announcements, etc., in reference to the Contest.

 In other words, we will devote our \$10,000 Prize Contest Department to keeping contestants thoroughly informed as to all the features of the Contest, just how the awards are coming on, why this or that story has ranked "best" (a guide to those who want to enter in succeeding sections), etc., etc., etc. (See Advertising Page 13, this issue.)

Those who enter the Prize Contest, please be careful to read the Contest Department thoroughly every month. There may be some announcement in it meant for **just you!**

Well, are you all ready? We're braced for the onslaught! One—two—three—GO!

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New Thought

Vol. XVIII

No. VIII.

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."

NOVEMBER, 1909

Subconscious Desire

By Sidney A. Weltmer



In dealing with mind, we divide it into subjective and objective; not into two minds at all, but one, with the capacity to know, and—as far as we can tell about it consciously—in reality knowing all

things; having the power to know perfectly, and actually knowing perfectly, though in our consciousness we do not recognize all of this inner knowledge.

However, we do know one object of this inner knowledge, and that is to come out into the objective, out into the world, out into consciousness and express itself.

Conscience has one apparent purpose, and that is to express itself in consciousness. That which seeks to make itself stand out, that impulse to carry to completion each activity, we call expression. The development of consciousness discloses personality.

In studying the vegetable kingdom, botanists have discovered that there is a certain intelligence resident within the plant, and this intelligence is now called the "mind" of the plant. We find that it has the same impulse, the same desire for expression, that is innate in the life of man.

Man is intelligent in the degree that he has made himself conscious of this inner knowledge. There is such a thing as a surplus intelligence that appears to be scholarly, a surplus intelligence that appears to give polish, but man must recognize himself in his broader capacity to know, before he can face the world alone and think for himself, unattended or unadvised by some leader.

In reality the plant world shows more of innate intelligence than man displays. It has two reasons for this. One is, that it follows its natural impulses according to the power which created it, perpetuates it, and completes it. The other is, that it has less of consciousness developed than man. The acquisition of knowledge adds responsibility.

What we call conscience is mentioned in the Bible as the soul, or the heart, of man. We ascribe to this part of mind five faculties, each of which is perfect. The first faculty is memory; the second, that of physical control, the faculty that controls the body; the third, the faculty of response to suggestion; the fourth, the faculty of intuition, which is perfect knowledge, or knowing without being taught; and last, is the faculty of telepathy.

The faculty of perfect knowledge in man is called intuition; in the animal kingdom it is called instinct; and in the plant world it is called nature. But in each form of life it is subjective intelligence. It is the capacity to grow, to evolve and to unfold.

The growth of the plant is carrying out the purpose of its own subjective intelligence in the expression of its life in every petal completed, in every flower perfected. It is this same impulse which makes the child long to be grown up—the boy hope to be a man, the girl wish to become a woman. It is the same impulse which, if unrestrained, impels one in the direction of accomplishment.

A child inherently likes to be active, and if a child is lazy some one has made him so; it is not the nature of a child to be indolent. He has been prevented from exercising his activities in a chosen direction, or else he has been compelled to do things that he did not like to do, and has not been taught to enjoy his work.

It is just as natural for the child to give expression to its inner self, to grow and to unfold its nature, to ask questions and add to its conscious knowledge, to unfold its subjective intelligence and broaden its sphere of activity, to become wise and useful, as it is for the little plant to grow and complete itself.

It is a sad commentary upon our civilization and upon our systems of education—because it is not the *nature* of any one to go wrong—to say that everything that indicates a choice of the

wrong rather than the right, is the result of training, of the instruction of parents and teachers. One has to acquire a knowledge of how to do wrong, for if he follows out his natural impulses he would always do right.

The first restraint placed upon expression stunts development. Instead of telling the child not to do things, train his activities in a different direction. Give him something else to do, but do not stop his action, because to do that is to hinder his growth and arrest the purpose of his inner self from finding expression in some way.

In my own experience I know that many things have restrained my expression; that I have been abbreviated in my work; that things that have hindered have come from influences to which I have yielded, from suggestions to which I have given heed, from instructions which I have followed simply because I had a high regard for the opinion of the one who offered those instructions.

But when I reached the conclusion that I was free to investigate, free to know, and free to tell whatever my investigations proved to be true, I felt a sense of liberty that I did not think possible under any condition.

Man can choose whatever he desires, but he will not choose to overcome the restraint which has hindered his growth and arrested his unfoldment, until he knows that he is free to choose.

It is an interesting phase of this subject to note how much freedom of expression on vital questions appears in the current literature. Statements are being made daily by our most prominent educators—and the world at large is hungrily devouring these ideas—that less than a decade ago would have been considered sacrilege.

The men who are doing good in the world are those who are liberating the individual and allowing him to work out his own salvation; teaching those less wide awake than themselves the importance of asking their own questions,

and giving them freedom to express the answers when they are found. Why is this? Because man has been endowed with an inner nature, the one urgent, surging impulse of which is to find complete expression.

The desire to know for the sake of knowledge, for the sake of one's own self, is the spirit that is cropping out in the language of the thinkers in every part of the country.

The hearts of the people are stirred within them today, seeking a means by which the multiplicity of desires of the inner self may find outlet in conscious, constructive expression.

There was a period in my own life—and this same experience comes to every individual sooner or later—when the desire was strong within me to express in actual, every-day life the impulses that welled up from the depths of my inner nature, but I found my greatest difficulty was ignorance of the very rudiments essential to obtaining the knowledge which would permit me to exercise my capacities to their fullest extent. And this is the one great hungering cry of the human heart today: "How can I learn these things?"

In the days of my ministry I thought of God as an austere personality with a temperament like my own; one who could be angry, who could hold enmity and, on occasion, dispense the vials of His wrath upon those of His children who had gone contrary to His edicts.

I had not then conceived of the great Infinite Principle, Life in its very essence, the only purpose of which is perfection in every activity; nor had I conceived of the element of perfection imbedded within each human life.

But in my study of the various questions presented for my consideration, I began to hunger to know the truth of some of the things with which I dealt. Then suddenly I awakened to the fact that I was ignorant of any method by which I could prove any of the statements I had so often presented for the acceptance of others.

I began with the proposition of healing, and for twenty years wandered in the labyrinths of doubt before I caught the idea that if I would know my own powers and capacities, I must do the things I wished to demonstrate; but I finally disposed of all doubt and uncertainty by laying my hands on the sick and obtaining beneficent results.

In my work as a school teacher I had been an advocate of what is known as "the new education," and constantly reiterated to my pupils the statement of Comenius, that the things that have to be done must be learned by doing them; but as a preacher I thought in one channel, and as a school teacher I thought in another. It was a part of the school teacher's work to investigate and to do things; it was a part of the preacher's work to philosophize.

But I learned how to think in an unrestrained, unrestricted way, and I have demonstrated that the healing power in the world is unlimited, except as we in our short-sightedness curtail its manifestation by our mental attitude. I know that God cannot, without changing His nature, do anything toward one of His children that would cast a shadow of sorrow over a life or cause a pang of pain. Man can thwart God's purpose. He can hinder his own development, and all progress in his own life, but it is not his nature to exist in ignorance and restriction.

Today man can say what he pleases and not be ostracized. He can declare the results of his investigations publicly, and insist upon repeating them, and not even be molested. The subjective mind of the whole race is being aroused and awakened, and every time some new thing that attracts world-wide attention has been demonstrated to be practicable, the papers take an optimistic view of the matter, and lend their aid to the current of thought which pours into the mind of the worker, enabling him to achieve more than he would have done without this assistance.

Next to feeling that you are actually growing and unfolding and expressing your own innate conscience in outer consciousness, the greatest pleasure that can come into a life is to know that you have enabled some one else to know himself. This is a most satisfactory achievement, because when you have started a person in the line of the actual use of his subjective powers, when you have turned one mind in the direction of unfoldment, if you have given it a chance to express itself, to carry out its natural purpose and follow its original trend, a large section of the world is sure to feel that influence sooner or later.

The subjective mind—the conscience side of man—knows everything. Its desire is to make itself conscious of the completeness of every purpose, and that purpose is constantly expressing itself in its increasing power. Then that which belongs to each individual in reality is all there is of good, all there is of power, and all there is of health and happiness.

As soon as we become conscious of this great inherited store of knowledge which we possess, we begin at once to express a measure of it in the objective world. Next to learning something that makes us happy—and even greater than the acquisition of this knowledge that makes us happy—is the pleasure of telling it.

Not only is this great subconscious desire manifest in the lives of men, but that same impulse is clearly evident in the plant world. To look at the little grain of wheat before it is planted, it is difficult to conceive of the wonderful intelligence that is stored in so small a space. But it is there, and begins to find expression as soon as the wheat is placed in suitable environment for its unfoldment, manifesting in the little stalk that soon appears, in the gathering of the starch out of which its many seeds are formed, and in the fructifying of the pollen in the bloom, resulting in

the fertilization of the other plants around it. When it stands a ripened stalk of wheat, it has come into its own. It has in objective manifestation expressed the conscience side of itself, and its life is complete.

When I tell you that each of you has an advantage over the grain of wheat, I am telling you the truth; for it can do but *one* thing. You can do a *million* things. It can choose but one course, it can be an example for the observation of man; but you can send forth your thought and gather unto yourself the material that will enable you to follow out any course you may choose and make each exercise complete in itself.

The more we give expression to our higher desires, the more we accomplish. We find this in each successful step, in each unfolding movement, in each brighter, broader view. We find that our highest impulses are only bringing unto us our own, only manifesting the nature of the inner self when they find objective expression.

In everything, even in the tiniest things we can see in nature's great field of being, from the beginning of life in the cell to the highest intelligence of man, the very nature of the inner self, the highest quality and strongest impulse of everything that lives in the subjective realm, is to express itself so that it can be understood, and then to cause others to express themselves. This is the God-like part of humanity.

Little by little the world is losing sight of self, and is finding the happiness there is in the expression of the good, the beautiful and true. We are losing the spirit of criticism, losing our disposition to belittle and depreciate our fellow men. Had you ever thought about that? Have you noticed how little there is of detraction from this personality and that? It is because we are beginning to express our higher qualities, and in the contemplation of these greater things the little faults and frailties of humanity escape our notice.

The Art of Living Long

By Ella Wheeler Wilcox



The great strain of life for the majority of people consists in two things: providing the human system with food, and PROVIDING THE DOCTORS WITH MONEY TO GET THAT FOOD OUT OF

THE BODY, where it has turned into uric acid and other poisons.

Ninety-nine maladies in one hundred are the result of WRONG DIET and over-eating and drinking.

Absolute health for one hundred years and freedom from pain might be enjoyed by every human being were the whole world to come into a common-sense knowledge of what produces disease.

In the Pitti Palace at Florence, Italy, there is a portrait of a wonderful man, painted by Tintoretto, and considered one of his masterpieces.

Louis Cornaro was the man, and he lived to be one hundred and four years old, and began to write books at the age of eighty-three. He enjoyed superb health, and died as a little child falls asleep, when he finally passed to other planes of existence.

Yet, at the age of forty, Louis Cornaro was supposed to be a hopeless invalid. He was born with a delicate constitution, and being of noble family, possessed of large wealth, he indulged in excesses which many moneyed men consider part of their privileges to "enjoy," and so brought on every physical ailment known to mortals.

Yet, from a despairing and hopeless invalid, he became possessed of rugged health and a serene mind, and lived to

be more than a hundred years old, simply by giving up his bad habits and controlling his appetite.

In 1903 William Butler of Rockford, Illinois, compiled the works of this famous Italian centenarian (with essays of Lord Bacon and Addison) under the title of "The Art of Living Long."

One of the portions of the book, "The Temperate Life," was written by Cornaro at eighty-three, and an added part was written at eighty-six.

This work might well be called the Sacred Scriptures of Health. It is a great pity that it is not used as a textbook in all colleges.

Eating little and wisely lengthens a man's life, and the man who does not swerve in the least degree from this rule can be but slightly affected by incidental mishaps, says Cornaro. To prove it he tells how at an advanced age he met with a serious accident, being injured on his head and limbs by an overturned carriage. But so wonderful was his power of recuperation that all his lameness and wounds disappeared in a way the physicians called miraculous.

Cornaro reduced his food to exactly twelve ounces a day, and his liquid to fourteen ounces. He drank a little wine. He ate a little soup, the yolk of an egg, a little meat and a little bread. As a rule he ate but one kind of food at a meal. He avoided fish and fruit because they did not agree with his system; but he advised others to partake of those things if they found them easily assimilated. His idea was that each person should experiment with his diet and find what agreed with him, and then EAT SPARINGLY—not once, but always.

"I never knew how beautiful life was," he says, "until I grew old. Who

could find weariness in a lot so truly blest and happy as the one I enjoy?"

"Make your whole repast of one dish. If you indulge in a second, avoid drinking anything until you have finished your meal. At the same time abstain from all sauces; or at least use only the simplest."

In the introduction of this book occurs this, the following passage:

"When I behold a table set out in all magnificence for a fashionable dinner, I see gout, dropsy, fever and lethargy lying in ambush among the dishes."

Compare the life of Louis Cornaro with that of Charles V. of Spain, who began his repasts in the morning with a breakfast of five courses, ate another heavy meal at twelve o'clock, consumed twenty courses and various wines at dinner, and at midnight was served with fish, flesh and fowl.

At forty-five he was a confirmed invalid, used crutches to walk, had an enlarged liver, gout and rheumatism and all other possible maladies, which he attributed to the "will of God."

Every cruel monstrosity of an Em-

peror or ruler in ancient times was a gourmand to begin with.

Nero sat at table from midday to midnight. Caligula spent \$40,000 on a single supper, and the reign of the Cæsars was one round of debaucheries. Gourmandism, drunkenness and cruelty are always comrades.

Moderate, sensible eating and drinking would cure not only nine-tenths of all the sickness of mortals, but it would curb half the poverty of earth as well.

Food properly selected, with a view to nourishing the body instead of merely pleasing the palate, would save money and toil and sickness and doctors' bills.

Were all the world to "eat to live," instead of "living to eat," doctors would need some other occupation to make a livelihood, and poorhouses and hospitals would lessen in number.

Health, wealth and beauty are all attendants of moderate diet. Any woman who desires to be beautiful must control her appetite. There is no cosmetic equal to a simple, sensible diet.

Waste of beauty, health, happiness, money, toil and life lies in over-eating.



Bell-less

By Florens Folsom

The best pulpit is
Every day;
The best sermon,
Labor gay,
Kindness true,
Earnest, *real*.
Heard Truth's weaker
Than Truth you feel.



The Teaching of Swami Vivekananda

By Uriel Buchanan



During the World's Fair there came to Chicago Swami Vivekananda, a teacher of the Vedanta philosophy, which is the world's oldest religion. He was the most interesting figure at that

most famous Congress of Religions, which formed such a notable feature of the World's Fair of 1893. His picturesque satin robes, yellow turban, and beautiful face, attracted the attention of every one who passed him. He was physically more beautiful than most men; and mentally, more fascinating. He had a rich musical voice and a magnetic personality. Those who attended his lectures were deeply impressed with his eloquence. Coming from India, a country of romance and mysticism, his lectures were replete with Oriental imagery. He gave an impetus to the Vedanta movement which has since become widespread in America.

Swami Vivekananda came to us with a message. He taught the greatness of the philosophy of India. He taught the secrets of health and happiness, as attained through a well-ordered, spiritual life. He gave the message that strengthened those who were discouraged. He gave the student new aspirations. He enlarged men's narrow views and imbued them with a broader comprehension of duty.

The Swami was not an ascetic in his later years. When he came to America he was greatly influenced by the enkindling forces of the new world. He felt the joy that intoxicates itself in the beautiful; joy that is awakened by music and art and song; joy that revels in the air and sunlight and the smiles

and laughter of life. He enjoyed the comradeship of cultured men and the adoration of beautiful women. When he returned to the banks of the Ganges, where he died, he left a large number of enthusiastic admirers who had felt the quickening influence of a new life and a new hope as the result of his teaching.

The Swami was a disciple of the Mahatma, Ramakrishna. There is an interesting story about this great Yogi which gives an insight into the powerful influence of this philosophy or religion over the mind of its devotee. As a small child, Ramakrishna was made a temple priest in the temple of The Mother of Bliss, at Kali. There he sang and wept and prayed to the Goddess of the Hindus and served the silent image with flowers. The boy became possessed of a great desire to know if there was really a Mother of Bliss in the universe. Day after day and night after night he prayed and wept, calling upon her to manifest herself to him, which, in time, she did. The people of the neighborhood thought him mad, and to divert his mind, married him to a young girl of five years. The marriage was in reality a betrothal, and Ramakrishna, in the transports of his spirit, forgot her, until several years afterwards she stood before him in the perfection of beauty. Falling at her feet, he cried: "I have revered all women as mother, but I am at your service." However, the young bride refused to recall the soul of her husband to earth, and became one of his most ardent disciples.

Swami Vivekananda possessed an earnestness that stimulated enthusiasm in the minds of his students. "Are you mad after truth?" was one of the questions he would ask of those who sought to become initiates of the Vedanta phi-

losophy and partakers in its beatitudes. He taught the preliminary virtues of unselfishness, purity, the forgiveness of injuries, faith in the invisible ideal, and worship of the Father-Mother whose dwelling is in the Spiritual Soul of humanity.

If it be true that nature is uniform in all her works—and so far no human experience has contradicted it—if it be true that the same law prevails throughout the universe, then, as it has been said in the Vedas: "Knowing one lump of clay, we know the nature of all the clay that is in the universe." Take up one little plant and study its life and learn of its mystery, and we know the universe.

The Swami taught that everything exists throughout eternity; that nothing can be created or destroyed, in the

sense of coming out of nothing, or of going back to nothing. Only the movement is in succeeding waves and hollows, going back to fine forms, coming out into large proportions. The bird springs from the egg, becomes a beautiful bird, lives its life, then dies, leaving only other eggs, seeds of future birds. So with animals; so with men. Everything begins from certain seeds, certain rudiments, certain fine forms, becomes grosser and grosser, and devel-

ops; goes on that way for a certain time, again goes back to that fine form, and subsides. The raindrop in which

the beautiful sunbeam is playing, has been drawn up in the form of vapor from the ocean, goes far away into the air, reaches the mountain; then it changes into snow, again into water, again rolls back, down through hundreds of miles to the mother ocean. So with everything in nature. This earth has come out of nebulous form, becoming colder and colder, throwing up this crystallized form upon which we live; and in the future will become colder and colder until it dies, and will break into pieces, will be pulverized, go back into rudimentary nebulous fine form. This is happening before us today. This has been happening through time immemorial. This is the whole history of man, the whole history of nature, the whole history of life.

The last to come in the order of creation is intelligence.

At the beginning intelligence becomes involved, and in the end intelligence gets evolved. The sum-total of the intelligence displayed in the universe must, therefore, be the involved universal intelligence unfolding itself. This universal cosmic intelligence is the Supreme Lord. It is He who is shining as the sun and the stars; He is the mother earth; He is the ocean. He comes as gentle showers; He is the gentle wind that we



Swami Vivekananda.

breathe. He is the strength of man walking in the pride of youth; He is love and devotion in the heart of woman.

Swami Vivekananda taught that we reap what we sow; that we are the makers of our fate. None else has the blame, none has the praise. Divine Power is open to everyone, at all times, in all places, under all conditions. Upon us depends how we use it. Blame none for your faults; stand upon your own feet, and take the whole responsibility

upon yourself. Good thoughts and good deeds will bring to your aid unlimited power to defend you always and ever. Through the practice of Yoga one attains to self-mastery and learns the secret of focusing the energies of life, which may be applied practically, lovingly and patiently to human needs. Such was the teaching of Swami Vivekananda.

Up-To-Date Conceptions of Science

XIV. LIFE AND MIND AMONG THE PLANTS

By William Walker Atkinson



In plant-life there is in evidence several distinct and positive manifestations of sense action and the response thereto.

There is, first, the manifestation of what has been called the "gravity sense," by which the plant recognizes the "up and down" directions. The germinating seed always sends its roots downward and its sprouts upward, no matter how the seed is placed in the ground. This cannot be held to result merely from the action of gravitation, for the sprouts move upward and away from the centre of gravity. Experiments have proven that this sense of direction is as much a true sense as are any of the special senses of the lower animals. The experiment has been tried of turning around a sprouting seed, with the result that in a day or so the roots will be again found turning downward and the sprouts upward.

A French botanist once placed some beans in a cylinder filled with moist earth. After they had begun to sprout, he turned the cylinder a little to one side.

The next day he turned a little further in the same direction. Each day he would turn it a little more, until finally it had described several circles. Then he shook out the earth and the sprouting beans, when to his surprise and delight he found they were surrounded with two perfect *spirals*—one, of the tiny roots, and the other, of the tiny sprouts. The roots in their constant endeavor to move downward had formed a tiny spiral, while the sprouts in their efforts to rise upward had described another. No amount of effort will cause a root to continue to grow upward, or a sprout to grow downward—each has its sense of direction and responds thereto faithfully. In the same manner the tendrils of climbing plants will faithfully move toward the nearby support, and if they are untwined they will return to the support during the night.

Moreover, plants possess a "sense of light" to which they respond. Many plants turn their blossoms toward the light, and others turn their leaves either to or from the light, according to their nature. In either case there is an abundance of evidence showing that they are able to *sense* the light and respond thereto. Potatoes in dark cellars often send forth their roots twenty or thirty

feet in the direction of the light which shows through a tiny crack in the wall. Many experiments along this line have given results which show beyond a doubt the recognition of the presence and direction of light, on the part of the plant.

Likewise, plants possess the "sense of taste" to a very high degree in some cases. By the use of this sense they are able to detect and distinguish substances conducive to their nutrition. They recognize the difference between rich and poor soil, and also between chemicals of different nutritive qualities. They always move their roots toward the direction of the best food supply, and also toward moisture. Not only do they move their roots in such directions, but cases have been known in which the leaves of a plant would bend over during the night and dip its leaves in a vessel of water several inches away. Insect-eating plants recognize the difference between living animal substance and bits of inorganic matter or vegetable substance, casting off the latter as if in disgust. When a bit of cheese, however, is placed in their grasp, they recognize its nitrogenous nature and will readily devour it, just as they would a bit of flesh.

The well-known instances of the "sensitive plants" show a marked degree of sensibility to touch, and the insect-eating plants show a like degree of sensitiveness. The leaves of the Venus' Fly Trap fold upon each other and thus enclose the unfortunate insect which is attracted and tempted by the sweet juice which appears on the leaf as a bait. The folding of the leaves follows the alarm given by the three extremely sensitive bristles or hairs which act as *feelers* which sense the presence of the insect. Bits of earth or raindrops seem to be recognized as "not-food" by these feelers, and no closing of leaves results from their presence. Other plants are very sensitive to degrees of light and close at certain hours, the time varying with the plant. Some have held that this closing was but a chemical response to the presence or absence of light, but recent

experiments have shown that such plants placed in a dark room will continue this closing for several days, in a lessening degree, thus showing the presence of a "habit" in them, which latter indicates *mind* even more forcibly than does the closing itself in response to light. Some ferns will wither if their fronds are touched too often by persons or things.

Even in seeds we may see the manifestation of something akin to mental operations. Not only in the process of sprouting, but also in other instances, does the seed show a degree of life and mind. Certain seeds are carried to their future abode by running streams, along which they work their way by means of thin projecting filaments which move as legs, and thus propel themselves toward shore. A botanist has said regarding a certain species of these "swimming seeds": "So curiously lifelike are their movements that it is almost impossible to believe that these tiny objects, making good progress through the water, are really seeds, and not insects."

Certain plants prey upon other plants, twining bands around a larger plant or tree, which bands work their way through the outer covering of the bark and thus act as suckers through which the parasitic plant draws nourishment from the larger plant, the latter succumbing in time and being literally killed for food by the clinging plant. In South America there are varieties of these climbers which will mount to the top of a tall tree in this way, and after killing their support they will wave long tendrils in the breeze until they fasten hold of another tree which in turn is depleted of its vitality and nourishment, and so on until the parasite is surrounded by a large circle of ruined victims. Other parasites content themselves with boring into a tree trunk and thus absorbing enough of the sap of the latter to enable them to live without other work on their own part. In some species this habit of parasitism is known to have been acquired in the history of the plant,

just as some animals have acquired like habits.

Other plants prey upon animals. Not only do the well-known "fly-eating" plants live in this way, but in tropical countries some small trees are known to trap and kill larger animals which they then devour. Dunstan, the naturalist, discovered on the banks of Lake Nicaragua a particularly vicious species of plant which the natives call "the devil's noose." This bush-like plant has long tendrils, or whip-like feelers, flexible, strong, black, polished and without leaves, which secrete a viscid fluid. These feelers are used to entangle small animals passing under the bush, and then to drain their blood and flesh. The naturalist was one day wandering along the banks of the lake, when he was aroused by the shrieks and moans of terror of his small dog. Pushing forward, he found the animal enmeshed tightly in a number of black, slimy, band-like tendrils which were cutting into his skin by chafing and rubbing, the bleeding-point having been reached in some places. He found that these bands were the tendrils or branches of this particular carnivorous plant, which he stated was akin to a "land-octopus." Other plants have roots which capture and kill small burrowing animals like moles, and then draw nourishment from them. The plant kingdom has its Thugs and strangers as well as its vampires.

We will close this series of articles with the following quotation from Dr. Bieser, which brings out a typical case of marked intelligence in plant life. Dr. Bieser says: "Another plant showing irritability when touched, and *possessing the faculty of finding and raising water by means of a long, slender flat stem, or tube* * * * is a variety of orchid discovered by E. A. Suverkrop of Philadelphia, growing upon trunks of trees hanging over swampy places along the banks of the Rio de la Plata and streams of the neighborhood. When this orchid

is in want of water, *the slender stem gradually unwinds until it dips into water. The stem then slowly coils around and winds up to discharge the water which it contains, direct upon the part of the plant from which the roots spring. Sometimes when water is absent from under this plant, the stem moves first in one direction and then in another in search of water*, thus showing that it is a prehensile organ and *that there is method or purpose in its search*. If this plant is touched while its stem is extended, it acts much like the sensitive plant (*mimosa*), and the stem coils up into a spiral more rapidly than when it is lifting water."

We think that no one who reads this statement of a reputable authority can doubt that in this plant there is evidenced at least a degree of the same Life and Mind that is possessed by the lower animals and by Man himself. Scientists possessing vivid imaginations, and yet resting their fancies upon the known facts of natural history, have ventured the supposition that upon some of the any millions of worlds scattered through space, there might be found at least one in which the particular conditions would be so favorable to plant development, that there might be imagined as possibly existent, forms of plant-life which have evolved as far as the animal life on our planet, and which have developed the quality of Mind to such a degree that mental processes *akin to, or possibly equal to, intellectual reasoning*, might be within their reach. Be this as it may, it must be granted that at least the rudiments of a mental life and a psychology may be found in the plant-life of our own planet. In some cases indeed, the degree of Mind manifested is even worthy of being compared with some of the manifestations of the minds of the higher animals. There is a great field for thought and research here. Some day there will rise sons more worthy of the task.

(Concluded.)



The Loneliness of Union

By Felicia Blake

ALL life is one:
Then am I one with you and you with me?
And where in life is this great unity?
Is it but in that deeper realm than thought
We count the world experience as naught?
Does union in that subtle depth abide
And, as it comes to earth, is it denied?

All life is one:
No interest can be for one alone,
No good, from all apart, can be your own.
No action, taken independently,
Can run its course from every other free.
Yet there is something we can never share;
Thus we find no full union anywhere.

All life is one:
The isolation that experience shows
Is isolation that the deep soul knows.
Somewhere we stand alone—no one can see
The fullest meaning which but one can be.
Although life's unity we can confess,
At times we feel a wondrous loneliness.



"Make Believe"

By Elizabeth Burgess Hughes

TOMORROW would be Thanksgiving. It seemed to the happy-go-lucky crowd thronging shop and avenue that never had there been a lovelier day than this—so crisply blue were the skies, so fresh the tang of winter in the air, so beautiful the display of chrysanthemums in the windows of the florists on main street. The flowers nodded and smiled at the passerby quite as though their attitude toward the world embraced that optimistic assertion of Stevenson, who loved life:

"The world is so full of a number of things
I am sure we should all be as happy as
kings."

The Hebrew gentleman who advertised himself as "the hustling proprietor of Rosenblatt's great emporium" stood smiling behind the counter of his shop at the corner of the northern streets. A mechanical smile had long since become part of his countenance, and it struggled through the smug air of self-satisfaction quite visibly when any one of importance entered the shop. On these occasions his face lighted like that of a lover who spies his long-absent mistress. It was a bit sad to reflect that this charming

cordiality had a business foundation. Mr. Rosenblatt was very busy today; between orders, he shouted directions at his underlings with an air of conscious superiority that no ten-dollar-a-week clerk could possibly withstand.

"Here you, O'Toole! What do you mean by sending Mrs. Jimsey's liver to Mrs. Gray? *She* ordered tongue. Now, look sharp, and don't do such again. Look out, Conners! that ain't right—don't you see the sign, 'Butter twenty cents . . . *fresh* butter forty cents?' Yes, ma'am, all the turkeys you're lookin' for. Just step this way, please. *Good-morning*, Mrs. Jenkyns—now, what can I do for you today?" He slid airily under ropes of evergreens and sprays of chrysanthemums, not to mention numberless strings of cranberries and other vegetables with which the shop was decorated, with the sliding suavity of a dancing-master. His menials caught the graciousness of his mood, and "trade" went merrily, despite the inevitable mistakes of O'Toole, who was a jolly son of Erin, and had never learned to draw the line very sharply between business and actual conviviality.

The Hebrew gentleman glanced at him rather sharply now, as, leaning over the counter, his carrotty head near the disdainful white flowers that had enough to suffer from the proximity of dressed turkeys and sliced bacon, he carried on a running fire of repartee with a little blue-eyed nurse-girl; he was supposedly enumerating the charms of the immense "unfeathered" fowl on the counter—but Mr. Rosenblatt looked doubtful.

"Hey, you, O'Toole! Don't you see that carriage at the curbstone? Yes, oh, yes, ma'am, the very nicest in town. If you'll just step this way——"

So it went on. The windows were everyday poems in color—huge mounds of vegetables under swirls of evergreens and roped cranberries; even the melancholy poet with long hair found a sort of pleasure in gazing at the windows before he went home to compose a sonnet upon "Earth's Common Things."

Women in furs and rich gowns, and men in warm great-coats passed in and out of the shops, and many vehicles thronged the streets, from my lady's handsome victoria down to the wee cart of the peanut vendor, who persisted in getting in everybody's way and making a general nuisance of himself. In the excitement of the day no one seemed to yearn especially for peanuts, though the gentleman who vaunted their virtues through the streets seemed to imply, in the process, that whosoever had failed to eat *his* peanuts might as well go home and die; and he wore a hurt air that anybody should fail to agree with him.

Standing on the pavement, near one of the fascinating shop-windows, with round eyes glued upon the splendors within, were two waifs of the street, pinched and starved of countenance and limited as to attire, but just at this moment a-quiver with self-forgetful joy. Shoeless and hatless, they seemed heedless of the sharp wind that had arisen and now whistled about corners like a prank-loving schoolboy bent on mischief. It must have cut like a knife upon the little half-clothed bodies, but they evi-

dently thought little of it; they drew together with blue hands holding each other, and gazed rapturously upon the rows of plump turkeys suspended from a poetical scaffolding formed of evergreens, and thoughtfully interspersed now and then with handfuls of slim sausages.

The elder of the two children was not more than twelve, but her face had the impress of the ages upon it. The other was small, frail and shivering—a boy of six, with big appealing eyes that searched one's face as with the expectation of a blow. Jimmy's entire makeup betokened one who is continually dodging, which was indeed true, since Tim Mallony had a hankering for a "wee bit" that often resulted in beaten, bruised offspring. The lines of these two, alas! had not fallen into pleasant places; their days held cold and hunger and weariness, with constant ache of spirit and body.

"Just see, Jimmy, dear," cried Minerva the optimistic, with great eagerness, "there's five—six—eight—twelve big nice turkeys, all in a row. Ain't they lovely? And tomorrow—do think of it, Jimmy!—there'll be lots of folks who'll sit down to fine tables—all white, with things on them all shiny and beautiful, and eat turkey with cranberry sauce—these very turkeys, maybe, Jimmy, with cake and oranges and pumpkin pie—and—maybe—*ice cream*"—with a sudden flight of the imagination—"Oh, won't it be just grand? And they'll have——"

At this juncture Jimmy, who had not yet reached the altruistic plane of rejoicing in other people's prosperity without having any of his own, set up a feeble whine of envy.

"I wants a tu'cky, too," he moaned. "I wants to have Thanksgiving, too, Minervy."

"But you can't, Jimmy," said Minerva the relentless, going to the point at once. "You see, darlin', they're rich folks, with heaps o' money and fine things. It don't matter whether we are happy or not, because nobody cares for *us*—nobody at all. Just see the beautiful lady in the

velvet dress! Ain't she grand, honey?"

With eager, lighted face Minerva, who had the "angel aim" of which some one has spoken, of idealizing her reals, beheld, with the delight of one watching an inhabitant of the better world floating toward him on sunset clouds, a tall empress of a woman who had just stepped from her carriage to the pavement. She was like the ladies in the pictures in some of the shop windows, so beautiful was she, and so regal. A great and glittering mass of hair that shone in the sun like pure gold, escaped from under her plumed hat and fell heavily upon her fur-clad shoulders. Her velvet carriage-dress swept the pavement as she walked; one hand held the other's glove, and the fingers thus bared revealed a blaze of jewels. The enraptured Minerva breathed hard, and moved nearer this gracious vision. But alas! the rapid movement unconsciously planted her little bare feet on the velvet train. Horrified, she stood as one transfixed, unable to move.

The beautiful lady glanced down at the pavement, uttered an exclamation of disgust, and jerked her gown from the contaminating touch. The look that fell from her wonderful sea-blue eyes upon the child was one of infinite contempt and impatience. Trembling, flushed and hurt as though a knife had cut her, Minerva crept away, feeling very thoroughly snubbed. Jimmy, who had as yet no especial hankering for fine ladies, still clung to his post of vantage near the turkeys, one of which held more value in his eyes than all the story-book ladies in the world, who, though nice to look at, were not eatable.

The man sitting alone in the carriage that miladi had just vacated smiled rather unpleasantly to himself as he watched the little episode. He leaned hard against the luxurious cushions, and thought with exceeding bitterness of the mockery of happiness that Thanksgiving day would bring to him. All the warm human light had died away from his pathway, and he saw in the distance his lonely, unloving and unlovable old age

—a twilight of despair. All that Mammon could offer was his, but it could not atone for his loveless marriage, his lost youth, his now childless home. His face was dark, cold and imperious, but about the corners of his eyes and mouth lurked a hint of wistfulness, of kept-back tenderness.

A sharp little voice on the pavement made him start. His own child had spoken with this same eager, piercing child-voice. He shuddered and shrank into a corner of the carriage. How little, he reflected, had Clarice seemed to care when the wee voice was stilled, even though she had been the mother, but he—

Ah, well, there could never be any more happiness on earth for him—never any more. All his life had thrown out tendrils that enwrapped his little son; his Heaven had lain in the violet eyes, the tangled golden hair, the warm, clinging arms of his one ewe lamb. Now, his life was empty—empty—

A dull, tearless sob tore its way from his heart; he moved impatiently and put a hand before his eyes.

"Now, Jimmy," said Minerva, with a very evident sense of importance, "we've got six pennies to buy us a bit of bacon with, and we'll go in and buy it now, and we'll play like it's a turkey. Now, that *great* big turkey over there in the corner—the biggest one of all—that's the one I choose!"

Jimmy was visibly impressed. "Me, too!" he cried, his face radiant.

"You may carry the turkey, Jimmy," with gracious condescension, "and I'll wait a bit, pertendin' I'm waitin' to buy cranberries and mince-meat pie and things."

"But we'll only have a bit of bacon, really," protested Jimmy, dolefully, "even if we do play being fine folks." Jimmy had been born without that gift of the gods, a vital imagination. He had in him the making of a materialist of the first water.

Not so, however, the buoyant Minerva.

She gave him a cheerful pat on the shoulder.

"You must play right, now, brother, or we won't have any fun. We can't have the turkey really, and 'make-believe' is next to having. Now, I shall hold up my train"—suited the action to the word; though it was, indeed, an act of the imagination, as the laws of propriety would have been outraged had Minerva lifted her brief skirt higher than it already was—"and you can turn up your collar's if it was made of fur, and pretend you're putting on your gloves. Now, follow me, Jimmy, dear." With an imitation of the fine lady that did credit to the imitator, Minerva swirled the scant breadths of her thin frock to the fore, and with a stately tread, nose in air, she mounted the shop steps with Jimmy in the rear, obediently pulling about his ears the worn collar of a garment manifestly ten sizes too large for him. He did not attempt the glove pantomime, having been limited in his knowledge as to gloves and their eccentricities, and not having imagination enough to make up the deficiency.

The man in the carriage smiled—but his smile was very tender, and tears were not far from his eyes.

Mingling with the crowd inside the shop, Minerva's grandeur began to rapidly disappear. The skirts of the women impeded her progress, and the men shoved her aside; worse than all, the shop-keeper paid her no more attention than if she had been a stray dog. In vain she tried to make somebody understand her. The grocer swept aside the little blue hand with its six pennies, and devoted himself to his "prominent patrons," leaving Minerva, with Jimmy following resolutely in the rear, to make her way out as best she could.

"I'm afraid we won't have even bacon for Thanksgiving, Jimmy," she confessed, mournfully, as the passing of a fat lady covered with bundles swept her into a corner, with Jimmy clinging, barnacle-like, to her back. "It's too bad,

brother, but I guess we can't play at buying turkey, after all."

"I wants a tu'cky!" wailed Jimmy, who, now that the dreary prospect of not even bacon for dinner stared him in the face, resolved that he might as well be hung for a sheep as a goat, and cry he would, as loud as his lungs would let him. Nobody could do any worse than beat him, and he was used to beatings. He felt, I think, as do we "children of larger growth" at those times when we have no defense against the griefs that possess us, though all the world be looking on and laughing at our folly.

"Oh, Jimmy, hush!" begged the horrified Minerva, shocked at Jimmy's lack of propriety. "The man will be so angry—he'll make us leave the shop. Please, dear Jimmy, don't cry! Maybe somebody'll come after awhile and wait on us. They're all so busy now, you know."

This comfort rang false to the stricken Jimmy, and he continued to howl unabashed, until the butcher's boy appeared with a basket.

"What's the matter, kids?" he demanded. "What's all this row about?"

Jimmy promptly abandoned his part of the "row" by subsiding into silence and watching with a gleam of hope the red, cheerful, kindly face of the questioner.

"Please, sir," piped the astute Minerva, embracing this heavenly opportunity at once, "we want six pennies' worth of bacon."

"Oh, well, I'll give you *that*, though it's hardly worth my time," observed the butcher's boy, graciously. "Step this way with me."

Minerva "stepped"; Jimmy did better—he darted. Men, women and children were disregarded in his wild scramble for the goal, at which he shortly arrived, panting. Minerva stood on tip-toe to eye the array of bacon. If you have ever been half-starved in a land of plenty, you will understand her anxiety.

Her six pennies looked very large as

she relinquished them. Surely, one ought to receive quite a respectable piece of bacon for six cents! She watched the butcher's boy hopefully, only to be dismayed by the smallness of the bit being weighed. Why, as the butcher's boy observed with a grin, "It really wasn't worth wrapping up." She took the slight package with a smile, though her lips quivered and her face had grown white.

Jimmy was eyeing a profusion of red and white sugar-plums with his soul in his eyes.

"Look at 'em, Minervy," he implored. "Ain't they fine? Wouldn't it be grand just to *feel* one of 'em, to hold it in your hands—not to mention eatin' it?" Jimmy's voice fell as he touched upon this last unimagined state of bliss.

With an effort, Minerva rallied her forces. The unshed tears that made her hungry eyes brilliant were gone in an instant. "Never mind, Jimmy boy, you shan't be troubled by not having things, while we can have so much fun make-belivin'. Let's look at the lovely flowers—you couldn't eat *them*, could you? and yet they make everybody feel happy, just to see their pretty faces. Everything beautiful isn't something to eat, is it?"

The despondent Jimmy reflected that something to eat would be to *him* the most beautiful thing in the world, but he said nothing. Minerva went on gaily: "Why just to know such things is *in* the world ought to make a body happy, they're so sweet and glad-looking. Seems like they kinder nod to us and smile, don't it?"

This being another pictorial flight that Jimmy could not follow, he wisely kept in her wake and made no answer.

"And now, Mr. Mallony, you may carry the turkey," tendering him the brown paper parcel containing "six pennies' worth of bacon." She smiled at him, affectedly. "I will join you presently, after I have looked at the cranberries and sugar-plums. And mince-meat,

also—do you think you'd relish a few mince-meat pies, Mr. Mallony?"

This daring query, uttered with studied nonchalance, fell upon the unprepared Jimmy like an exploding bomb. He gasped. "*Would* I? Jus' you bet! What else?"

"Well . . . perhaps you'd like pumpkin pie and bananas and oranges for Thanksgiving? Very well; wait for me until I order them sent. Be careful of that turkey, Mr. Mallony. Do you think there's anything else?" She toyed idly with the strings of an imaginary purse. "Do you suppose there's a place nearby where one could order ice cream?"

This confidential remark was the straw that broke the camel's back; it was too much for Jimmy. The comforter, who, in her blindness, had supposed she was cheering and entertaining Jimmy in royal fashion, saw with horror that he had flung himself face downward on the pavement with a wail that pierced every ear in hearing distance.

"Go 'way with your old make-believe! I *won't* listen; I don't want to make-believe—I want *sure-nough* things! I want sure-nough tu'ckey and mince-meat and sugar-plums and bananas and oranges — and — and — *ice cream!*" shrieked Jimmy, recklessly. "I won't have no more make-believe!"

Minerva, all her courage oozed like the air from a pricked bubble, was sobbing helplessly and trying to lift the boy. "Listen to Minervy, darlin'. Sometime, when I'm a grown-up woman——"

"No, no—*now*," moaned the determined Jimmy. "You'll never be a lady with lots o' money and fine things, like you tells me sometimes. *That's* make-believe, too. I want somethin' to eat, Minervy—I'm hungry! I don't *want* make-believe!"

Someone lifted the little figure from the pavement; a kindly voice was speaking to him. It happened so suddenly Jimmy forgot to cry, and opened his eyes like a frightened bird.

"Make-Believe"

"There isn't much satisfaction in make-believes, is there, Jimmy? I've tried them, and I ought to know. Suppose in your case we try a bit of reality."

Jimmy did not know in the least what the man meant, but he followed him meekly. There was something in the dark, restless face that caught at the hearts of little children.

The shop-man almost tied himself into a hard knot getting to his new customer. Moon and stars paled before this new sun.

"Ah, Mr. Leighton, how very happy I am to see you in my poor place! You honor me greatly. Now, how may I serve you?"

The dark man still held Jimmy's hand. Minerva held to Jimmy. Their small hearts thumped almost audibly.

"I want the best turkey in the shop," said Mr. Leighton, "and everything else that one usually has on Thanksgiving day." He turned and looked down upon Jimmy.

"You may have Thanksgiving tomorrow, after all," he observed, cheerfully. "I'm sending all these things to your house. You'll have to go along and show the boy where it is; and tomorrow I'll find out, and come to see you. You need not make-believe any more

for awhile; I'll see that you are made comfortable."

Jimmy was absolutely speechless; no hide-bound materialist could believe his senses in a scene like this. Was he dreaming—oh, *was* he? It sounded like the story-books! Minerva looked dazed; she trembled and choked, but finally got out a shy "Oh, thank you, sir!" then began to cry in earnest. The shop-keeper smiled politely, though he was never more astonished in his life.

"Well, Mr. Leighton," he observed, pleasantly, "are you slumming today?"

But Mr. Leighton looked at him with absent eyes and did not answer.

He went to the door and saw his proteges off, watching them until they turned the corner. Their faces shone with a light never on land or sea, and the hand of the sister held protectingly that of the small Jimmy, whose short legs valiantly attempted to adjust themselves to Minerva's rapid stride. Minerva trod on air. For her the heavens had opened. The more prosaic Jimmy kept his mind on tomorrow's dinner, and the big turkey that was, thank Heaven, no make-believe. The wind whistled shrilly about them and blew Minerva's corn-colored hair into her eyes. She only laughed.

"Oh, Jimmy, Jimmy! ain't it fine?" she cried. "*Ain't* it fine?"





The Science and Art of Salesmanship

II. THE TOUCHSTONE OF THE EMOTIONS

By Henry Frank



The second objective of salesmanship, and the one never to be lost sight of, is the creating of *desire* in the individual and the public, for the thing produced. Desire is the most potent magnet in the activities of life. Without it, nothing is acquired; with it, all things are possible.

Desire is the foundation-stone of the Will. *Wishing*, by waxing strong, develops into *willing*. This is the psychological process beyond dispute. There must be desire before there can be decision. There must be something to choose, before there can be the exercise of any choice.

Indecision is death to effort. Decision depends on the intensity of the desire. Therefore *all salesmanship rests upon the emotions. The appeal must be from the understanding to the feelings, from the head to the heart. First the buyer must be rightly informed, second he must be inspired.* If salesmanship fails in this art, its failure is complete.

Men are a bundle of emotions. The emotions are the seat of character and the origin of all activity. With little feeling, there is little life; with small

emotion, there is small achievement. A stupid Indian of the plains would face a Corot and not offer the price of a quid of tobacco for it. But once educated, and inspired with the wonder of its artistic glory, he would experience a keen desire for its possession. Once so inspired, he would become an easy purchaser.

But desire holds an immediate relation to sympathy. Often the sympathies awaken the desire. Friendship, companionship, fellow-feeling, sometimes create the desire in another to accommodate. Salesmanship must therefore be bent towards establishing a sort of *cameraderie* between seller and buyer. The wall of division between them must be thrown down, that there may be an immediate and instant flow of spirit, from soul to soul. The salesman who is keen to this law often succeeds where one ignorant would fail.

I once observed the tactics of a gentleman, an artist at his trade, who illustrated, howbeit unconsciously, the law which I am describing. He entered an office at an inopportune moment. The gentleman whom he came to interview had met with a misadventure and was extremely sore over the situation. He knew, of course, that the intruder had come to sell him some goods. He was in no mood to treat with him. He scorned and almost abused him. The

agent, without attempting to introduce the object of his visitation, divined the mental trouble of the gentleman, and, after learning the details, expressed the profoundest sympathy. He spoke a few kind words; he exposed his sincerity; he revealed the fact that he was a gentleman, and not merely a salesman. He then kindly shook the man's hand and bade him good day with a noble wish for his return of happiness. With "grip" in hand, he was about to sweep through the door, when the gentleman in the office, touched by the dignity of his noble manners, forgot his grief and begged him to return. Before he left the office he was able to write the most extensive order of his entire trip!

The secret? He touched the man's heart, and inspired his confidence in his personal manhood. Their hearts met and mingled. And when that occurs between two souls, anything is possible.

Love is the touchstone of all achievement.

I was once visiting a friend in his office. He was a lawyer. He came in very much excited. It was necessary for him to hasten to court, and he could not find an important document. At this inopportune juncture, who should appear on the scene but a law book agent! What demon could be less welcome! The lawyer recognized his mission at once by the tell-tale appearance of his "grip." With an oath he asked him what he wanted. I trembled in my seat, fearing he would boot the man out.

What was my surprise to note that the

book-man, instead of referring at all to the object of his visit, merely remarked on the excitable condition of the unhappy lawyer. With another oath the lawyer admitted his excitement and revealed its cause: he could not find the document. He rushed wildly around the office, pulling out drawers, scattering papers right and left, but without avail. In most gentle and sympathetic tones the shrewd salesman begged that he might be permitted to assist, if possible, the irascible lawyer. The lawyer seemed nonplused but silenced by the book man's kindly temerity. I saw at once he was touched at a tender spot. The book man quietly plunged into the scattered documents, and in a few moments fished up from the litter the exact paper the bewildered attorney was seeking. At once the lawyer succumbed. He had been converted into friendliness by the friendship of the salesman.

Excited, flurried, as he was, and anxious to hasten to the court, in the few moments left at his disposal the agent succeeded in procuring his signature to a set of books costing upwards of three hundred dollars.

What did it? Not the salesman's thought of greed or gain. Not his ambition to sell. Not his love of profit. He succeeded merely because he forgot all about his primary mission, and, touched by sympathy for the man in trouble, relieved him of his annoyance, and was well repaid. Perhaps it was all done unconsciously. If so, the better. For it proves that the art of a gentleman is not valueless in the art of salesmanship.

(To be continued.)



Eusapia Palladino

IV. MY OWN EXPERIMENTS

By Hereward Carrington



HE experiments that had been conducted by the various eminent scientists, a summary of which I have given in my previous articles, had convinced me that here was a case worthy, at least, of the closest study; and that it was probable—nay, certain—in spite of my own past experience with fraudulent mediums; in spite of the fact that every one I had ever investigated had proved to be fraudulent—that here was one medium in whose presence genuine phenomena had been obtained. At the same time I could not believe them! The things seemed so incredible; were so contrary to common sense, that I felt I should like to see for myself before accepting them as real. Accordingly I visited Eusapia in this frame of mind—that of a skeptic rather than a believer; and determined to subject her to as rigid tests as possible before I admitted her phenomena as true.

The Hon. Everard Fielding and I were the two who obtained the first sittings with this famous medium in Naples. We had journeyed thither from London, and called upon her in her home, to arrange time and place for the séances. We found her to be a woman rather past middle age (she is fifty-four), short, plump, with gray-brown hair and a pleasant smile. She agreed to give us ten séances in our own rooms at the hotel, and we proceeded to arrange them accordingly.

We had rented a suite of three rooms, all adjoining, and all opening out into the public hall. The middle room we converted into an experimental laboratory, by removing most of the furniture, and by constructing a cabinet in one corner of the room. This cabinet was of the simplest possible construction, and con-

sisted, simply, in hanging two thin black curtains across one corner of the room, thus enclosing a triangular space, some three feet deep. In the cabinet we placed a small table, and upon that, a bell, a tambourine, a tin trumpet, a music-box, a toy piano, and similar toys—these being the usual paraphernalia used at her séances. Outside this cabinet, and in the room, was placed our larger or “séance-table,” around which we sat. I would point out particularly that the medium sits *outside*, and not inside, the cabinet.

One of us would make it his duty to guard the left hand and left foot; the sitter on the opposite side would guard the right hand and right foot. We took a careful stenographic record of everything that transpired; and for two reasons. In the first place, one's after-impressions of a séance of this character are rarely of much use; in the second, we desired our record to be strong where all others had been weak, *viz*: that *the exact position of each hand and each foot should be described*, whenever any important phenomenon was taking place. This is essential if scientific accuracy is to be attained. The only explanation that can be offered—other than accepting the facts as genuine—is that the medium in some manner succeeded in freeing one hand or one foot, and in producing phenomena with it. Our object was not only to prevent this, but to show in the record that we had actually and specifically guarded against this. The result is that our detailed report makes somewhat dry reading, as the accounts of the phenomena are sandwiched in between descriptions of the manner in which the hands and feet were being held. Still, we felt that only in this way could conviction be carried in upon the sceptic;

and if our report does this, it will have amply served its purpose.

I shall not, in this place, accordingly, do more than summarize our report, referring to some of the more startling phenomena—and shall only quote here and there *verbatim* passages, so that the reader may have an idea of the way in which the control was recorded. The amount of alertness and acuteness displayed by the committee may thus be estimated by the reader, and he may form his own opinion as to the relative probability of the various facts. To turn, then, to the records of our sésances.

During the sixth sitting, the following remarkable phenomena took place, which we recorded in this manner.*

"12:25 p. m.
— C. — She kicked up with her left foot quickly about two inches, her

left foot resting across my left foot, and a loud knock sounded. She did this a second time.

C.—I had my hand across the under part of the table and know that her leg did not come up.

[C.—After the first rap, which sounded like a kick with the boot on the under side of the table, I stooped down and stretched my left hand across under the table so that, had she kicked with her foot, she must have kicked my arm, and although the second rap resulted, nothing touched my arm. Dec. 5, '08.]

B.—John has given me a second squeeze on my left arm.

12:24 a. m.—F. asks Medium if he may go close up the curtains. Medium says "Yes," and F. therefore goes between B. and the Cabinet.

F.—I am holding my hand just inside the cabinet, on the extreme right of the Medium.

F.—I feel a cold breeze inside the Cabinet around my hand; I cannot yet touch it.

C.—I am touched. Oh! my hair is pulled by a complete hand through the curtains. Medium's head resting against mine. Medium's left hand — [control stated, but omitted in stenographic notes]. The whole of her left arm controlled by my right arm, and her left foot on my right foot.

B.—The Medium's right hand is on my left hand on the table. I am sure it is her right hand, as I can feel her thumb. Her right foot is on my left foot and I can feel the side of her leg against my leg.

F. — When Carrington was touched, I saw the curtain come right out over the Medium's head.

12:30 a. m.—F.—She saw me holding my hand up against the cabinet, waiting to be touched. She therefore let go of Baggally's hand, saying that she was going to do so, put her hand inside the curtain and took hold of mine through the curtains, saying, "This is my hand," and she then resumed hold of Baggally's hand.

C.—I saw a head come out over the curtains slowly and within six inches of my head and it stayed out about two seconds and then went back. The Medium's head resting against my head, left hand in my right in her lap, left foot on my right foot.

B.—Her right hand on my left hand



Impression left in clay ball in cabinet.

on her right lap. Her right foot on my left foot.

C.—I saw a distinct head come out to a foot from me and then disappear suddenly.

C.—Same control as before.

F.—I saw it also."

Here, then, we have a record of remarkable phenomena, surely, obtained under excellent test conditions. The hands, feet, knees, arms, head and body of the medium were all under control; and yet phenomena took place at a distance from her. At the termination of the second séance, under very similar conditions, the string of a guitar was plucked; it was "twanged" by some invisible finger, while at least four feet from Eusapia—her hands and feet being well held.

Levitations of the table are the most common of all the phenomena witnessed at Eusapia's séances, and no matter how striking the sitting may be, it always begins with these levitations. The following further quotation from our records will give the reader an idea of these, and our method of controlling the Medium during their production. The following record is from our ninth séance:

Description of tying of Medium's hands and feet:

Medium's feet tied to rungs of chairs of controllers on each side of her; length of rope on left being 52 centimeters, on right 55 centimeters. Hands tied to one another—distance apart, 57 centimeters; also left hand tied to B.'s right—distance being 42 centimeters; Medium's right hand tied to C.'s left—distance, 47 centimeters. 10:12. Light No. 1. Tilts begin almost immediately.

F.—Table tilts on the legs away from her.

10:13 p. m.—Complete levitation of the table.

C.—The right hand resting on the table, touching mine. My wrist being between hers and the edge of the table. Her right in contact with my

right foot. I saw a clear space of about eight inches between her dress and the leg of the table.

B.—Complete levitation of the table for a second time [during dictation of B.'s control].

B.—My right hand on both her knees. Her left foot touching my right foot.

10:14 p. m.—F.—Complete levitation for a third time in full view of us all.

B.—Another complete levitation.

F.—Both Medium's hands completely on the top table, touching theirs.

C.—I can see a clear space of about eight inches between her legs and the table leg all the way down.

B.—Right hand on her two knees. My right foot against her left foot, and I can see between her left leg and the table leg.

10:16 p. m.—Another complete levitation.

F.—Right hand off the table altogether, left hand on B.'s, pulling the table up with it, which appeared to stick to it.

10:17. — Another complete levitation of the table.

F.—First of all a partial levitation, which lasted about ten seconds, then a complete levitation, off all four legs. Right hand touching the table, left hand on B.'s. She raised her right hand from the table and the table slid sideways in the air under B.'s hand.



Levitation of table: Curtain, in this instance, has blown out over medium.

B.—Right hand across both her knees.

C.—Her right hand clenched (at first) on the table, within three inches of my eyes. My left hand across both her knees. Right foot on my left foot. I can clearly see a space of at least six inches between her dress and the table leg, all the way down.

B.—My right knee against her left knee. My right foot against her left foot, and I see a clear space between her leg and the table leg. [The light was sufficient to read small print with comfort at the further end of the room; the hands were always plainly visible and always situated so that it was clear that the table was not lifted by them. The extreme rapidity of the levitations made complete description almost impossible, and it was decided to confine the description of the control to the feet, the control of the hands being obvious to all and description rendered unnecessary. Medium was then told that enough levitations had been produced, but was asked, before proceeding to further phenomena, to produce one more with her feet actually held under the table. F. went under table.] 10:20 p. m.—F.—I have got my hands on both feet.

C.—The table tilts away from her. My left hand on both her knees. Both

hands being flat on the table in full view of us. Her wrists not over the edge.

Five raps of table ask for less light. Light No. 2.

F.—I have now got my hands on the floor against the table legs, and inside them. Her two feet are between my hands. Five more tilts of the table ask for still less light. Light No. 3.

10:23.—Complete levitation of the table.

M.—Immediately before levitation took place, Medium asked F. if he had got her feet all right.

F.—I had my hands on the floor between her legs and the table legs. Her feet and the whole of her dress were in between my hands.

C.—My left hand on her right knee, her right hand being on the top of my left hand, which did not leave it.

B.—My right hand on her left knee. Her left hand on the top of my right hand. My foot was away from her foot, but F. had complete control of her feet. [F. now comes out from under the table, and Medium is asked to stop levitating.]

These extracts will at all events serve to indicate the precautions throughout the séances to prevent any possible normal action on the part of the Medium. And yet startling phenomena were forthcoming, as we have seen! In the next article, I shall give some further quotations from our records, and shall summarize a number of more startling phenomena seen by us.

* Throughout the séance F=Fielding; B=Baggally, and C=Carrington, the dictator at that particular moment. Notes in square brackets were added when going over the shorthand notes and typing them in final form.—H. C.

(To be continued.)





There's Something Happy On The Way

By Ida Gatling Pentecost



and not antagonistic. If you gaze into the eye of your days, you will discover a sweet message, a bright teaching. Pills have sugar coating.

Blessings often have a bitter shell; or, as we say, "every cloud has a silver lining." I am determined to interpret life optimistically in spite of all appearances. I know if we *understood* the "whys" and "wherefores," we would cease complaining, and in smiling silence sail our rough seas into happy harbors.

It costs a lot to fret, and object to Law. It frays you out, lets your mind sag (the corners of your mouth, too). It dulls your eye and manner, and you cease being a delight to your friends and relatives.

The gospel of joy is the only sanity, when life is viewed *en masse*. Our lives are a beautiful mosaic, made up of every color; and of queer little shapes called

events, like the children's puzzles, that fit and blend into a perfect whole. As these toy puzzles are composed of many small, queerly-shaped fractions (no one, perhaps, very beautiful when viewed alone, but each one necessary towards bringing about completion), so each little event in our history, of whatever character, is indispensable to the completion of the pattern we are weaving.

No color is mean, remember, in a prison, nor is any occurrence insignificant—on the contrary, it is radiant with meaning when we meet all that comes to our hearts in the understanding spirit of thanksgiving and praise.

My arms are never closed, but my external eyes often are, for I sense the love of the Infinite better when the *material* is cut off from view. And I so trust the Good, that in faith I bid whatever wants to come into my life, to come! Only what we need, seeks us. Only what improves us, finds us out. God's chisel ever works with unerring skill and wisdom on each part that composes our Sonship, and it cannot work erroneously.

Only *ignorance* doubts.

We may wait serene, Our Own can but come.

Automatic, almost, is this matter of growth. We are pushed into expression by whatever arrives as an expe-

There's Something Happy On The Way

rience. Adore the law, then thank your stars for so marvelous a method being provided for you, from which in fright or stupidity even you cannot separate yourself.

We are headed for something happy every minute. At every turn we are faced with the fact that what we have been earning spiritually comes to us, and that wisdom is ever approaching. Uplift, therefore, is eternally in the air. We talk and shy at what is called evil, but there is no such entity indestructible and real. Ignorant interpretations and cracked visions only fool us. If we are illumined we see no iniquity, hence I say to you firmly and lovingly: "*Something happy is always on the way.*"

Throw away your "blues." Don't hug a cloud to your breast. The sun shines—what care you for raindrops? Get appearances out of your mind. Have only the Real hung on its walls. Then see how your outward life will pick up.

I am just home from abroad, where for six weeks I have been motoring through England and France with a friend. I went on two days' notice, so you see I live what I teach, by being a

trusting, happy woman, *confident Good will come to me*—AND IT COMES!

Thus is proven my philosophy.

This trip across the ocean was the happy thing that came to me. Just as happy a thing is *on the way* to you!! Open your arms.

A wrong attitude of mind, like doubts, "grouches," or whatever pinches your center, keeps out the blessing. We must be *receivers* and *believers*. Take in, and give out, letting the beautiful Shuttle do its work. Now is the time to be jolly, Dear Heart. Understanding is all that counts in this world; I cannot remind you of this too frequently. If one does not know what it is all about, he is merely used by the law, instead of co-operating with it intelligently. So work in conscious unison with law, and view its graciousness.

Every day there is a miracle wending its way to you. Every day *you* are one step higher up the ladder. Every time you fall, you pick yourself up stronger. You are gloriously performing your salvation. Enjoy yourself because you are alive. Sense the great charm of unfoldment. Turn over a "new leaf" today. Be full of Truth. God loves you so!



Physical Science Evidences of Psychic Truth

By Otterbein O. Smith



Much of the matter presented in this series of articles may seem to the trained psychic elemental in character. To such let me suggest that the author is not writing primarily for the psychist, but for the great mass of people *who want to know*, and must take these elementary steps before they can enter the fields of psychic thought and experience in which those who have long studied the question love to revel.

There is also another large class held constantly in mind — those whose only avenue of approach is physical science. They must be led step by step until they reach the heights where the glorious vision breaks upon them; and the ladder by which they mount must have as its rounds the facts and laws governing physical science.

To those of my readers who stand amidst the gloom of uncertainty and soul hunger, I urge patience and perseverance, for we cannot reach at one glance the heights of vision where we can see the whole psychic field, any more than we could reach the crest of a great mountain range at a single bound. Those who are hoping for this are doomed to disappointment, but if you are willing to go a step at a time, and at times put your hand in that of one who has gone over the road before, that he may safely guide you over dangerous places, you can make progress and at last reach the "Beulah Land" of psychic life and vision which will lend certainty to truths that will give happiness here and now, and in all the eternal years.

Why this caution? Because the psychic question is a vast one, reaching from the inner consciousness of man over the vast field of universal substance, which appears in ever increasing beauty and bewilderment, as we rise in the scale of life; to come in contact with these higher manifestations of life, alone and unguided, causes but fear and bewilderment, and the drawing back of the hungry soul into the coarser and visible physical life where it continues to still feed upon the unsatisfying husks.

The difficulty of the past, and present as well, is that many people have gotten hold of some little fragment of psychic truth, or have seen a small segment of the great circle of psychic life, and, jumping to the conclusion that they had all the truth upon this great subject, have closed their eyes to the onward march of psychic life and knowledge.

Let us not think for a moment that the only narrow and bigoted people who ever lived upon the earth all died with the men who wrote the dogmas of the church, three centuries or more ago. I could easily point out to you persons who are holding some segment of psychic truth, who are just as narrow and bigoted as was ever John Calvin and his coadjutors.

No matter what truth we approach, we should approach it in such a way and with a mind so open that we may ever grow into fuller and richer life. *All progress is due to those who are willing to look into the future with an open vision.*

Those persons who have caught up some segment of truth and are blindly refusing to open the mind for the incoming of other truth, remind us of the pickle in a bottle. A boy was given a bottle which contained a pickle, com-

pletely filling the bottle. It was a great mystery to the boy, for he observed that the neck of the bottle was much smaller than the pickle, and how the pickle got into the bottle was beyond him, until wandering through the garden he observed a very small pickle thrust into the neck of a bottle, and then he knew that the pickle had *grown* into its narrow and confining surroundings.

Friends, if you have grown into some psychic bottle which has been blown for the express purpose of circumscribing your growth, and in which at last the brine of self-conceit may be poured over you to securely pickle you, break that bottle and stand forth a free personality, with an open mind for truth, which is as vast as the universe.

Truth, like a new-born child, is often placed in such an environment that its life is weakened, and its power hidden from the world. Often when a truth has been discovered, the discoverer is so proud of it, that he or she at once proceeds to embody it in error, lest some one else might add something thereto, and they be deprived of their full quota of praise.

Some years ago Sam Jones gave a lecture in a college town and the next morning the old college president characterized the lecture as "diamonds set in mud." How many gems of truth have a setting of the mud of self-conceit!

With these words of caution I think we are ready to enter upon the study of the question in hand, but before we can do this we must briefly take note of the avenues through which man receives sensations, and the processes by which he arranges those sensations in orderly sequence, which he calls knowledge.

There are six avenues of approach to the inner consciousness of man. The first five need but a passing notice, for they are familiar to all; that is, the five senses. It may be well for us to take further note, however, of the sixth avenue, which is that of intuition. This has been variously named in different schools of thought. Sometimes it has

been called revelation; at other times, vision; and, latest of all, that which was first given—intuition.

For many centuries large numbers of men have denied the possibility of man receiving sensations which could be regarded as reliable evidence through this avenue of approach. Within recent times, however, honest and faithful physical scientists have demonstrated beyond a peradventure that the intuitions of life may be, and are, reliable.

Later in this series the thought of intuitional vision will be the subject of a separate article. But for the present let our readers be assured that intuition is regarded by physical science, as well as in the psychic field, as a trustworthy source for acquiring knowledge of the hidden mysteries of life.

All sense perceptions are worked out and classified by one of two methods, known as deduction and induction. Let me urge upon all the use of such authority as you may have at hand, to get these methods of receiving truth well fixed in your mind, so that they can be instantly and clearly recalled, as they are of the greatest importance to our study together.

Every study, to be intelligible, must have an underlying principle which will prove itself to the reason and inner consciousness of the individual, under all conditions where he desires to test it. The necessity and value of this is seen in the discovery of the law of gravity and the atomic theory in chemistry. Before the discovery of the law of gravity the study of the stars was known as astrology, which was a guess about the worlds that lie out beyond this. Sometimes they hit it and sometimes they missed it, but they missed it oftener than they hit it; the great universe lying out beyond this world of ours was only a guess; but when the law of gravity was discovered and the mathematician had a foundation upon which to stand, from which he could radiate, and to which he could always return with certainty, astrology passed to the science of astron-

omy. How exact this science has become is well illustrated in an incident brought to our attention some two or three years ago, when three of the planets rolled together like lambent flame in the southwestern heavens. We watched them with interest and the next morning the astronomers said, "You will not see these planets in this relation again for three hundred years."

In like manner the atomic theory changed alchemy, which was a guess about the subtle and mysterious forces of life, into the exact science of chemistry, and has enabled man to work out through this science many things of use and beauty.

Greater than the law of gravity and the atomic theory is the most recent discovery of the law of vibration and its companion truth, the unity of the universe. Hold well this truth in mind, for it is the key to our future studies in this great field of thought.

The universe is no longer a machine, such as a watch, broken if you take from it a wheel; but a mighty river of life, ever widening, deepening, and increasing in beauty as it flows. Forms may change, species and even genera disappear, but life flows on with ever increasing loveliness like the subtle changes of the rainbow upon the cloud-flecked sky.

That conception of heaven, with the river of life flowing through the midst of the city, was not, after all, as fanciful as it might seem, but rather a vision of a future time when man should catch up the real truth of God and behold the universe as one mighty on-moving current of life.

The opening words of the Bible form a mountain peak of intuitional truth, upreared from the life of man in the long ago, whose beauty we are just beginning to note these modern days; for there we read, "In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved

upon the face of the waters. And God said, Let there be light; and there was light."

"And the spirit of God moved upon the face of the waters"—what is this but an exact statement of the law of vibration, so recently discovered, which has thrown such a flood of light upon the hidden way in which man must walk out beyond the stars?

The law of vibration is then the first great mile post in our study. It is the fundamental fact from which all our psychic knowledge must radiate, as light from the sun, and to it we must constantly return to prove our findings.

Here is the vibratory scale as presented by Sir William Crooks, and some of its manifestations:

	Vibrations per second.
"Starting Point.	
Step 1.....	2
Step 5. Sound begins to human ear	32
Step 15. Sound ceases to human ear and electric waves begin ...	32,768
Step 35. Electric waves end (billions)	34,389,738,368
Step 45. Light waves begin for human eye (trillions)	35,184,372,088,832
Step 50. Light waves end for human eye (quadrillions) ...	1,125,899,906,842,624
Step 58. About here you would get the X ray.	
Step 63. Here the vibrations are not only beyond the eye, but any instrument known to man."	

The discovery of the law of vibration, and the changing of the universal substance from one form of expression to another by this law, has vitalized and brought into new relations two other laws which had long been known to man. That is, the laws of mathematics and harmony. These three great laws form a mighty trinity by which and through which man moves with perfect

certainty through the hidden paths of the more subtle forces of life, not discernible by the five senses, and reaches the inner consciousness through intuition.

The great All-Father has placed these laws in His universe, and in the vast life which is commonly regarded as unintelligent they are manifested in forms of beauty, power and unfoldment. But when we come to the realm of self-conscious beings, such as man, we find discords, for man becomes the controlling intelligence, and determines the kind of vibration, and the velocity of the same.

Man also determines the harmonies of life, but the mathematics of life are as unchangeable as the person of Him who established them. Man, then, controls two of these great laws and determines their expression as they relate to himself and those about him. When we stop and seriously consider this question, we can see the wisdom of the All-Father in holding the third in His own hands.

The best illustration of the facts above stated is the orchestra of stringed instruments. The bass viol is started upon the multiple of, say, one, two, three, four, and the cello is doubled upon this

multiple; and so on through the entire list of instruments until the first violin is reached, when it is found to be moving at a very rapid rate of vibration, but it is on exactly the same multiple of the bass viol and of each other instrument in the ascending scale, for the slightest variation of the multiple will instantly cause discord.

Here we see how man controls and directs the vibrations, and by obeying the unchanging laws of mathematics produces harmony.

The personality of man is much like this orchestra, and these complex and subtle elements wait for the ordering of the master within to set them vibrating at such rate as will bring harmony and beauty out of life.

The great sin of life is that man is ever thrumming away on the bass viol, his body, rather than allowing it to keep time only for the finer instrument, the self-conscious ego within.

Let us then reorganize our orchestra upon the All-Father's plan and let the sweeter and more glorious instrument sound forth to the world around us and become the creator of the dominant chord in our lives.





Chemicalization

By Jessie L. Bronson

YOU have been applying New Thought principles faithfully without apparent results, and now you are a wee bit discouraged. Not only is no improvement apparent in the condition of affairs in your little universe, but all seems turmoil and confusion. Troubles have multiplied, not diminished. It appears as though everything in your life—physical, mental, and environmental—that could possibly cause you trouble, had chosen this particular time to set about it.

Be not dismayed. You are passing through a most trying, but wholly natural and legitimate stage of your making over. All this is the working out of Law. Crystallized Karma is heaped so high in your life that not even the Spirit solvent can dissolve it at once and without commotion.

When the X-Ray of Truth penetrates a human life, the microbes of error see their finish, but they put up a lively fight before they surrender finally.

Some diseases have to be (or seem) worse, before they are better, and the Old Thought disease is one of them.

Osteopathic physicians ascribe all disease to obstructions of the circulation, which they term lesions, and sometimes the process by which those lesions are overcome is both strenuous and painful.

Cosmic health, like that of the physical body, depends upon free circulation,

and if you are in any way impeding the free flow of the finer forces, you constitute a lesion in the Cosmic Body. The whole Cosmos suffers, and you suffer with it.

If there are lesions in your individual life, you will suffer until those lesions are removed, *and while they are being removed*. When the Great Physician's fingers touch the sore places in your soul, you must expect to feel pain.

This that you are passing through at present is the experience which Christian Scientists term Chemicalization. Apply the antiseptic peroxide to a virulent sore, and the first effect is to cause a violent boiling and bubbling. But the cleansing helps nature to heal the sore.

In a Vermont sugar camp, on a clear crisp spring day, watch the making of maple sugar, and see the campers, as they boil the sap, skimming the scum that continually rises on the bubbling golden liquid. Not until this scum has all risen and been removed is the sugar fine-flavored and pure, and these impurities can be eliminated *only by boiling*. So they boil and skim, boil and skim, until they get the perfect product.

During the process of purification to which your will has at last given consent, there will constantly be rising to the surface the accumulated sub-conscious error-habits of this and other

lives, as well as all the environmental inharmonies which need correcting.

Life may seem to you now a veritable witch-broth full of uncanny things, and you may feel like joining Macbeth's witches in singing:

"Double, double, toil and trouble!"

But just *let* the "caldron bubble."

The fire beneath, which causes these demonstrations, is a *spiritual* flame, and can never harm you.

Only be faithful in the skimming—that alone is your part of the work. Just be willing to throw out of your life all that the illuminating Spirit shows you is not wanted there.

Some soft summer eve, when the oft-busy wind is still, and the lazy insects drone, and the road stretches like a thread of silver dust through parched

meadows, and all Nature seems holding her breath—hushed, expectant—a great depression comes stealing over one. 'Tis the humidity in the atmosphere. A storm is gathering. The wind gets busy; the clouds, which have now reached the saturation point, pour their floods in fury over the thirsty earth. Lightning and thunder vie with wind and water in their work of seeming destruction. All Nature is torn and rent, wind-swept and water-washed.

But out of this cataclysm of natural forces is evolved, next morn, a new earth, water-jeweled, sun-kissed and sparkling; alive, vital, and all-vibrant with bird songs.

Thus shall it be with your soul and mine, when over our mental battleground the Sun of Peace arises.



Studies In Reincarnation

V. THE JUSTICE OF REINCARNATION

By Lilian M. Hughes



It has been said, "Happy is the nation that has no history," and, on consideration, it will be seen that the same statement applies equally well to individuals. People who tell you that their lives have been perfectly happy are usually people to whom very little has occurred outside of the commonplace, and who are seldom interesting to any one but themselves. They have

not the larger sympathies, the kindlier judgment, the intuitional understanding of their fellows, which is the guerdon of those who have trodden the winepress of sorrow, with tear-veiled eyes and bleeding feet, learning the great secrets of life.

So long as we are happy and prosperous, we do not trouble about the meaning of our existence, but are con-

tent to go our way, enjoying the good things the gods have given us, and inclined to rebuke, or blame, or avoid those who are sad and unfortunate. Happy people are seldom thinkers, and never philosophers. But life cannot be always bright, any more than the sun can always shine. Dark days must come, and upon every lot some rain must fall. When the storm breaks over our own heads, we begin to "kick"—those who have least reason to agitate their pedal extremities being usually the best kickers. When Fate, in one of her many garbs—Sorrow, or Poverty, or Pain, or Bereavement—comes towards us, we turn aside to avoid her. But she goes by another road, and meets us face to face, or pursues us relentlessly until, lacking breath to continue running away, we turn to greet her, and take sullenly from her hands the unwelcome gift she brings. Then we begin to ask ourselves "Why?" And when once we do so in earnest—not in querulous complaint—we have taken a big step up the ladder of evolution. Everyone who has had the care of children knows how that monosyllable "Why?" dwells on their little lips from the moment they are old enough to talk, and to wonder: and I believe that each time an older person, from laziness, or fancied "nerves," or ill-temper, snappishly bids a child not to "worry," or to "run away," or to hold its tongue, when it asks a legitimate question with a desire to learn, that person is retarding the growth, not only of the child's physical brain, but also of his eternal Ego.

And just as the child asks an explanation of what it does not understand, so we, children of a larger growth, when something comes upon us which passes our comprehension, ask questions also: "What is life?" "Why are we here?" "What is the good of it all?"

We tell ourselves that God is unjust; that He sends us into this weary world, without giving us any choice in the matter—we did not ask to be born—and

then he afflicts us, and takes all pleasure out of our life. We begin to look around. We see misery and suffering on every side. We see the man of good, pure life, burdened almost to the breaking point, while his selfish, grasping, dishonest neighbor lives serenely in peace and plenty and prosperity. We hear of harmless animals cruelly tortured and done to death in the cause of science; of crippled children diseased from birth, and doomed to pass through life in one squalid room, sworn at by a drunken father, cursed by a dissolute mother, deprived of every alleviation to their pain; and of others born to loving and wealthy parents who grudge no outlay on doctors, on costly operations, on luxurious food, on priceless toys, if only a few hours of happiness or ease may be purchased for the little sufferers. Anyone can think of a thousand such vivid contrasts, where it cannot possibly be said that the victims have in any sense deserved their cruel fate—supposing their present life to be the result of special creation. We see one child gifted from the cradle with the brain-power of a Roosevelt, or the musical talent of a Hoffmann, while another is imbecile and utterly unfitted for the battle of life.

The Churches teach that all this is the work of a "jealous God," visiting the sins of the fathers upon the children. But our sense of justice revolts from such an explanation. Surely, we say, if that be the case, *all* should be equally punished, for it would scarcely be possible to find anyone whose ancestors, for three or four generations, had been entirely virtuous—or the reverse. On the other hand, if we accept the solution offered by materialism, and attribute these inequalities to the random working of the blind forces of Nature, we rebel even more, against the deadly injustices from which man has no chance of escape, being even denied the solace which the churchmen hold out, in promising a happier future—in heaven.

Reincarnation explains, as nothing else can, that all these apparent injus-

tices are really the result of perfect justice; that we are one and all reaping the rewards and punishments due to us for our conduct in past lives, and being given the exact environment and experiences calculated to develop some hitherto neglected virtue, or mental power, or spiritual perception. Seeing that we have all inhabited hundreds of different bodies, since we first came to earth as human beings—I believe eight hundred is the minimum named by occult students—it would be impossible for any one life to afford opportunities for working out *all* the causes and effects which we set going in the other seven hundred and ninety-nine! Therefore, we work them out in groups—according to the strength and development of our Egos, the stronger being given more work to do than the weaker. Therefore when an Ego is ready to incarnate afresh, it is guided to such parents, such a family, such a nation, as are best suited to the stage of evolution it has reached. He will be brought in contact with people to whom he owes some debt of love, or service, or help, left unpaid in past days, and also with those who have incurred some obligations towards himself.

The limitations imposed on him will be only such as his former lives have fixed. The eager mind enclosed in a feeble, sickly body, longing for movement, activity, adventure, but always held back by physical disabilities, is paying for its indolence and sloth in a previous existence. The man of great aspirations, who knows himself capable of great things, is tied hand and foot to small ones, is thwarted and hampered on all sides. Whatever he tries to do,

obstacles arise in his path. It is as though an unseen hand were dragging him back and refusing him all chance of a hearing. The unseen hand is that of his own Ego, which, in a life gone by, wilfully wasted his opportunities, and is sent back to learn, through the weariness and pain of limitations which prevent the fulfilment of his ambitions, the error he committed in neglecting the chances and powers once given him. When, in a future incarnation, he has them again, he will know how to value them, and put them to the highest use. The man who, with the best intentions towards his fellows, meets with unkindness or ill-usage, spite or malice, is probably suffering at the hands of people towards whom he behaved in a similar manner in bygone days, and is being given an opening to work off his debt by returning good for evil, love for hatred. The woman whose favorite child brings down her grey hairs with sorrow to the grave, is suffering for some wrong she once did to that child, which her present personality is unable to remember, but which her Ego on the higher plane knows all about, and so recognizes that it is being justly punished.

So, if we believe in Reincarnation, all sense of injustice, of unfairness, or even of inequality, disappears. Our brother who is nobler, or richer, or more talented, or more happily situated than we are, is only enjoying his turn of good things, which *we* had in a former life, or are going to have in a future one. God has no favorites. All will be given equal chances, and those who make the best of them advance more rapidly, and with ever-increasing intelligent effort, towards the goal that all will eventually reach.

(To be continued.)



EDITORIAL DEPARTMENT

SIDNEY A. WELTMER

LOUISE RADFORD WELLS

ERNEST WELTMER

The Nevada Convention

Louise Radford Wells

The Convention? *The very best of its kind*, and we've held the magazine way late to give you the first installment of Convention gossip. There's too much of it to get in one issue, and if we hadn't held back November to crowd in the first overflow of enthusiasm, we wouldn't be through talking by January. It'll be time *then* to begin talking about the next Convention, for *that's* to be the biggest thing New Thought people have ever planned or accomplished.

I've often envied the witches of primitive literature, who could grab a broomstick, up and away, at a moment's notice. But I'm quite sure they didn't edit magazines or run publishing offices, or the broom would have fallen to pieces in the corner, waiting to be called into service. Perhaps it's just as well, therefore, that I live too late for broomstick privileges and have to buy Pullman tickets with a date on, which say, "Go now, because we don't wait." At any rate, it was the fact that my ticket was irrevocably bought, and that a little group of people I wanted to see were all going to be down at the depot, that tore me away from the office at the last moment. Although it was Sunday, I was dictating letters and instructions at the office until the last moment, and *then* decided to take a trunk full of work and a stenographer down with me. *She* missed the train, later. But that's a harrowing story.

The Convention *really* began in the Rock Island depot at Chicago—whatever the programs say. For, though we were a comparatively small party, we were a very enthusiastic one, *with plenty to say*, and at twelve p. m., with the porter busily making up berths in the foreground, we were still deciding *all* the problems of the Universe, quite to our own satisfaction.

We had a mighty good time going down, and only wished there had been more of you along. Many who wanted to go on the "special car" couldn't plan to make connections, in the limited time for correspondence between them and

me. Next year we'll all know the full particulars, route, rates, (and special ones, at that,) detailed program, etc., several months in advance, and we expect Chicago and its radiating contingent from nearby states to go down, not in a special car, but a *special train*. Begin to plan now, to take your vacation at that time. It probably will be held in September next year, but we will let you know long enough in advance to make all plans. I'm just giving you a precautionary hint now, so you can begin to save up time, money and enthusiasm for a trip with us to Nevada in 1910.

Well, to come back to the jolly little party of Nevada excursionists, we had a sociable dinner together on the diner that night going down, and a hasty but jolly little breakfast just before we reached Kansas City. There, as part of the people who wanted to go down with us were to meet us there, we changed cars. This gave us an hour in Kansas City to send postals home, to telegraph the NEW THOUGHT office at Chicago to forward the belated stenographer by early train, to chat with each other and get even better acquainted. We had a reclining chair car from Kansas City to Nevada, and it was packed to overflowing with our people. *Then* there was visiting, to be sure. Dr. E. H. Pratt was along—whom most of you know by reputation; Dr. Otterbein O. Smith, who is widely known, and from whom we have an article in this month's NEW THOUGHT; a good delegation from Omaha, with Alfred Tomson, Manager of the Lyric Theater, where the Omaha organization holds its meetings; and many more important and clever people—in fact, we were *all* clever, and nobody is going to get us to admit anything else. It seemed a horribly long time before we got to Nevada—and we were, in fact, considerably behind schedule time; but when the train drew up at the station and we saw the wide station platform, or rather the level space all about the station and clear over to the railroad tracks, packed with smiling faces, and alive with waving hands and hats, and gay with the prominent pink badges of the "Reception Committee," we forgot all about railroad time tables and such like trivialities and just realized that we were *on home ground* and that everybody was glad to see us.

Some of us piled into the available cabs, some of us walked the short distance from the station to the Weltmer Institute—Convention Headquarters—and the streets of Nevada were very shortly transposed into the setting for a sort of triumphal procession. Even the horses wore pink pennants, and the cab windows were pasted over with convention badges. Oh, we were where we started for—there was no doubt about that.

Arrived at the Institute, which is a great hospitable frame building of many windows and much sunlight, we found another welcoming committee awaiting us in the long hall. There was Professor Weltmer, smiling and shaking hands and making dry little jokes to set us all laughing. [The three boys, Ernest and "Si" and Tracy, had met us at the train, and were hustling hither and thither depositing our baggage, introducing us right and left, and making us feel that we really belonged.] And there, too, was Elizabeth Towne, all the way from Holyoke, and almost the "first on the ground." She looked just as happy and joyous as we always think of her, and I can tell you there was a great handshaking going on for the next fifteen minutes.

But we were hungry! And when Mr. Si Weltmer (it's dreadfully hard to say Mr., any more, after being ten days in the house with the Weltmers; but I'll try—occasionally) said, "Lunch is all ready for you upstairs. Don't you want to go up?" I can assure you we stood not upon the order of our going, but went at once.

The Inn is on the third floor of the building and is a pretty room with windows looking out through leafy treetops to hills and green fields 'way in the distance. It is all done in weathered oak, and the tables and chairs as well are of weathered oak; and the cabinets of leaded glass, which fill all one wall of the room, have weathered oak doors beneath. The ceiling is a dead green, now, but when we got real sociable and friendly and "bossy" before the Convention was over, we just told Si (Mr. Si, I mean) that next year we wanted the ceiling done in ivory enamel. He says we'll have it.

When I was down at Nevada in December of last year and February of this, we had the most delicious meals at The Inn I had ever eaten anywhere—all the delicacies imaginable, and so daintily served! But Tracy's chef (Mr. Tracy's, I mean, of course) and all his dining room girls, left the day the Convention opened—bad cess to them!—and we had to struggle with whatever the Lord sent us in the way of cooks, the rest of the week. It wasn't a fair sample of The Inn "as it am," by a good deal. We were all painfully frank about it, too—just as people in the family always are, you know—but so good natured that our own home folks wouldn't have recognized us. Nobody cared! We ate and had a good time—

and the dining room was one of the pleasantest meeting places of the day. There's where we got most acquainted; for one day, perhaps, we sat at one table, and one day at the next, and so each day with different table companions. And we only paid 16½ cents a meal (oh, we had "meal tickets" for the week!)—what do you think of that?

Well, after we had had our lunch, we trooped down stairs, and the reception committee took charge of us and drove us around to boarding places, that we might pick and choose. Most of us, however, refused to do any picking until later in the day, for at 3 o'clock a session of the Convention was held in the big lecture hall which seats approximately five hundred people, and nobody wanted to miss that.

I stayed in the Institute building to be right on the field of operations, and just got comfortably settled into my big cheery room by the time dinner was on the table. I invited one of the special car party to share my room with me, and was mighty glad of it long before the Convention was over. I won't mention her name, because she's a very modest individual indeed, and I would have to flee from the wrath to come—but *she's mighty nice*, and we had such jolly times together that I wasn't at all surprised to find when I reached home again that I had gained several pounds. Laugh and you *certainly will grow fat*!

Of course the Monday afternoon session was a short one, because it had to begin late and end early, but it was a most inspiring opening to a week of good things. Dr. Otterbein O. Smith, the widely known Chautauquan lecturer, engaged for the occasion, spoke on Man's conception of, and emulation of, Jesus—in other words, of the *divine* that Man is so continually striving for, falling short of, but still nobly seeking to attain.

You'd like to know something about Dr. Smith, his personality and history, I expect. To begin with, he is a Congregational minister! That's a pretty good recruit for New Thought ranks, isn't it? and shows how the popular conception of New Thought is changing; until, where once it was regarded as anathema and the product of the devil, it is now conceded to be a perfectly legitimate conception of the Universe and Man, which one may accept without being either socially or post-mortally damned. So now we have ministers in good standing who not only *preach* New Thought but *call* it that. Dr. Smith is a most progressive man, an earnest student of psychology and of psychic phenomena, and a public speaker of force and ability. He holds his audiences; and the tumultuous applause which constantly punctuated his lectures during Convention week was sufficient evidence of his expertness in driving his points home *so they stuck*. In person Dr. Smith is erect, quick in movement and speech, with keenly modeled features, a humor-

ous smile and an infectious laugh. He was one of the prominent figures of the week.

Dr. Paul Castle, who delivered the main speech of the elaborate evening exercises on Monday, the opening day of the Convention, is quite a different and equally as attractive a type of man. Quiet in manner, contained in expression, graceful of movement, and even of delivery, his message is delivered earnestly and with quiet force; and his audiences are held in a state of concentrated attention which indicates their complete absorption in the thought he is offering them. Quite incidentally one might say that Dr. Castle is a really handsome man—of course this doesn't matter *at all*, but I thought I'd just "let on" I noticed it, at least.

Nevada has a fine orchestra of young men and women (equal rights in that part of Missouri, you see!) and its services were engaged for the week of our Chautauqua meetings. The evening sessions embraced always a fine musical program. Monday evening, after dinner upstairs at the Inn, in the midst of a chatter of tongues which even the Tower of Babel could not have matched, we filed into the Convention Hall; stopping, however, in the broad outer passageway to shake hands with this or that friend, acquaintance or new comer; hear a clever story; or have some well-known speaker pointed out to us. Mrs. Towne was moving about here and there, chatting gaily with this one or that; Professor Weltmer was in active and genial circulation; Dr. Smith was hemmed into corners and pursued into fastnesses by those of us who not only wanted to meet him but to hear him talk face to face, just like ordinary folk; and in fact, we were all transformed into lions and lion-hunters. When, however, the orchestra, from its post on the fern-banked stage, struck up the first stirring chords of the Overture, it didn't take us very long to drop our outside visiting and hurry into seats, that we might not miss any of the pleasure planned for us.

I guess "Conklin's Orchestra" knew what we thought about *them*, for they were encored and encored and encored and had, regularly, to flee from our applause down the back "stage stairs" and slip quietly away, or no doubt they would have been playing yet.

Monday night we had some fine musical numbers from the orchestra, then a few opening words by Professor Weltmer, after which came a feature of the program which I came to want repeated every night of the week. Mrs. S. W. Weltmer is the pretty young wife of Mr. Si Weltmer, Professor Weltmer's second son; and the proud and *delightful* mother of the baby who made our June cover. That's enough glory for any one woman, don't you think? But in addition to having a baby of eighteen months who is absolutely a miracle among infants (he stays up till 12 p. m. and 1 a. m. and has a

beautiful time dissipating with us older folk—making up for it by late morning naps, just as we do)—she is grasping enough to have numerous other attractions, as well; one of the most delightful of which is a beautiful voice and a most generous and gracious way of using it whenever she feels it will give pleasure. Monday night she sang some beautiful things, and we encored till she wouldn't sing any more—not because she wouldn't love to please us, but because there was a program coming after, that couldn't afford to be missed.


Miss Beulah Weltmer, the youngest of the Weltmer family, who looks as if she had had the very best time possible out of every one of her sixteen years, and who has certainly gotten the most out of them physically and mentally, was the next on the program. Her talent lies in the dramatic line—not the "stage elocution" kind—but the art which is perfectly natural and like real folks. Her King of Boyville and the tale of Cupid "who got two," and everything else we heard from her during the week, were met with the warmest and most insistent applause.

Dr. Paul Castle was the Chautauquan speaker for Monday night and his speech was full of inspiration. I am not going to have space to tell you all about it at this time, but will have to let it go over till next month with the rest of the Convention news. I'll take plenty of room in December NEW THOUGHT, and tell you all about everything I think you would like to know. Just think of us as going to bed that Monday night tired, but happy—and *glad we'd come!* I'll tell you what came after, in my next installment.

* * *

Just a word about Hereward Carrington's articles. Pat yourself on the back that we've got these, for Mr. Carrington's Palladino stuff is in active demand. I want you to keep in mind that all of his experiments with Palladino were conducted in *his own rooms* at the hotel, behind locked doors, with the light burning, and with a stenographer taking down every incident. You will notice that the medium was outside the cabinet at all times (the cabinet was made by stringing a black curtain across one corner of the room) was tied to her chair, held on each side by one of the three investigators, while the third investigator was frequently down under the table holding her ankles, although they were tied to her chair; bear in mind also that large hollow tubes of wood were constructed and sunk solidly into the floor, and that the table legs were placed in these tubes, safe from contact with any motion of the medium; that bars of wood connected these tubes and protected the table top from any contact from below. I'll tell you more about the details of Mr. Carrington's experiments in the next issue, in which will appear another of his articles.

The Telepathy Department



Ernest Weltmer *Director*

(Telepathy means "the transmission of thought direct from one mind to another." Is it unreasonable to think that the Mind of Man which has evolved and by the use of great blunt fingers builded the delicate Wireless Telegraph Machine which transmits thoughts through space, is able to transmit thought directly without the use of a machine of any kind? The editors have been interested in Telepathy for many years, and this department is devoted to the conduct of a gigantic Telepathy Experiment. The original purpose of the Experiment was to gather data proving that one man could reach and influence large numbers of people at one time; to develop a great many sensitive Telepathy receivers; to discover as many as possible of the laws of Telepathy; and to bring into the lives of the receivers a force for good health, success and happiness in the study and thought of these things and in the weekly periods of communion with the sender and each other. The Experiment has over four thousand enrolled members in every part of the civilized world, who make an effort to receive simultaneously a message sent from Nevada, Missouri, at nine P. M. each Thursday night. The first message was sent September 12, 1907. Since then not a Thursday night has come and gone unobserved by the sender, Sidney A. Weltmer, and the thousands of receivers enrolled. Much has already been achieved, but much more is yet to be learned. Many have been healed, many turned upon the road to success and happiness, and many have developed a high degree of psychic power. Membership is free to all interested students of these subjects—there being no strings attached to this free privilege. Anyone making application will be enrolled, given a number, and sent free our complete course of lessons in Telepathy and Success—our "Telepathy Calendar." The messages and results are reported each month in these pages.)



It seems something of a waste of time just at this time to argue about theories dealing with the fundamental "how" of telepathy. It might seem that we could better employ our time in finding some method of making it universally practicable for voluntary use, leaving the theoretical questions for

the later employment of those who no longer find the *practice* a matter to puzzle over. Yet, there is still a need of our coming to some understanding of the theoretical side of the matter, at this stage of our quest, for upon this basis rests our hypothesis, one of the most important and useful tools which we have to use. It is important that we all agree upon some basis of action, even though we do not all think alike farther back than that.

One receiver says she thinks we are wrong in our acceptance of the Crookes hypothesis, for "It speaks of vibration as being substance or possessing intelligence. Brain is perishable matter and cannot think, neither is there any intelligence in vibration." She

then goes on to tell me that, "Imperishable and enduring ideas are transmitted by the Creator of the Universe, who is All-Intelligence, to the inner sense or spiritual understanding of man, to the end that they may produce harmonious results." And further, that "Such intelligence is Substance Mind and is not the testimony of the Carnal Mind or physical sense, which is inharmonious with God."

To the last part of her objection, or rather to the appended information, I have nothing to say. That is too much like returning to the profound arguments that occupied the time of the deep thinkers of the Middle Ages; too much like going back to the question of how many angels could find comfortable standing room on the point of a fine needle, or taking up again the old inno-evolution theory. I do not see that it would land us anywhere. We should very likely find when we had concluded, if we arrived at any results, that we had been all the time arguing about the definitions of words, and that the only result of our labors was either a more complete misunderstanding of what the other meant by what he said, or else a more or less thorough agreement upon the meaning of the terminology employed.

But about the first part of this quoted communication I will say something, for there

may be others who similarly misunderstand that part of the lessons.

We do not understand that vibrations possess, or are, or are even the cause of, substance. The matter of the exact nature of the vibrations and their relation with Substance is not of very great importance, except as our idea of this means of transmission enables us to relate it more or less clearly with other similar means of transmission of intelligent messages from one place to another. Our understanding of the nature of things as they are is that nothing acts at a *distance*, that anything producing an effect acts upon something that is in more or less close contact with it; that this thing acted upon may transmit this action outwardly and, in turn, act upon something else, but that no action is effected at a distance.

This idea makes it imperative that we form some idea of a medium connecting the sender and the receiver in the transmission of thoughts from one to the other. We have the same need when considering the transmission of thought through speech, and here we find that some form of matter, most commonly air, is the medium. So, also, in wireless telegraphy. Here we hypothecate the ether. When we come to the question of telepathy we again hypothecate the ether, the same or another similar to it. At present the luminiferous ether seems to meet all needs of that sort and so we adopt that instead of making another. This other is not matter, as we commonly know it and as that word takes meaning to us—although it may be the basis of matter—but it is something, and we commonly call that something-more-fundamental-than-matter, substance, without any idea of raising a metaphysical argument.

The means of transmission through this ether we suppose to be by means of vibrations. We take this idea for the reason that it fits in with things as we find that they are, even though it may fall far short of realizing the ideal condition of things as we would like them to be. We know that light, sound, wireless messages, etc., are transmitted by vibrations. What more natural than to suppose that thoughts, which are transmitted without the use of any of these elements, should also be transmitted by some other form of vibrations? And what more natural than to suppose that they are vibrations of ether? If they are vibrations of ether, they are very likely vibrations of a greater frequency than any of the other known vibrations, for, with the exception of some gaps which would not seem to fill the bill at all, we are acquainted with all the vibrations of ether up to ultra-violet light, and all of them produce other effects than this one.

As to their being intelligent—"possessing

intelligence"—are not the vibrations of the air the conveyors of intelligence, in a manner of speaking? They are not, of course, *intelligent in themselves*, but they are of such a nature of relation in their intervals and intensities, that they convey intelligent impressions from one to another. We are justified in speaking of them as intelligent in contradistinction to those other vibrations which have not their origin in some intelligent source, and do not produce an intelligent effect upon those who receive them. We do not, of course, mean that vibrations are intelligent as man is intelligent, any more than we should say that words are intelligent; but both of them are in their different fashions *repositories* of intelligence.

While we cannot *know* anything about it, one way or the other, and while we all feel effects in our heads and through our nerves from the act of thinking, and while we associate conscious thoughts with brain activity, I think that we shall be clearer in our minds if we consider that these vibrations are brain vibrations. We do not know what the mind is; we do not even think of it very clearly apart from the brain; in fact, so closely is mental action concerned with brain action that we often use the words, "mind" and "brain," interchangeably. This being the case, it would not be well to try at this time to draw fine lines of distinction between mind-action that is also in some manner brain-action, and other action of mind that does not involve this chief nerve center. And all that we are striving for here is clarity of thought and similarity of understanding.

We do not put forward this theory of telepathy in order to prove some theory of the nature of mind and mind activity. Our concern is not even with some theory of telepathy. Our only reason for mentioning the theory at all is that we have to have something upon which to base an hypothesis for action, and we have accepted this one for the reason that it seems more closely related with what we know of proven fact—not of accepted metaphysics—and is more readily understandable and applicable by the average mind than any other that we have seen. Also—but entirely incidentally—because it seems to us more likely to be true than any other.

But I want to caution the receivers against attaching too much importance to this or any other *theory* of telepathy. Do not start out to prove that this or that theory is correct, or even that telepathy can be made voluntarily practical. *Start out to find the truth about the matter*, and do not be determined beforehand that the truth shall be just as you have imagined it. This attitude of mind will entrap you into the error of accepting as true many a manifest absurdity; it will

blind your eyes to many a truth; and it will thwart all that you are working for.

I hope this short explanation may make you better able to understand our hypothesis, and better able to apply it to the problem of receiving messages in the Telepathy Experiment.

MESSAGES AND REPORTS.

September 2.

THE message: "TO THINK SUCCESS, REMOVES DIFFICULTIES."

Reported results: None was correct. A few showed a fair degree of sensitiveness, while a good many seemed to have a very slight degree of receptivity. The numbers of those who showed sensitiveness follow in the order of their success: 2700 B, Ills.; 1993 B, N. Y.; 5036 B, Ind.; G. W. W., Fla.; A. L. R., Fla.; 4114 B, Wis.; 50 B, S. Dak.; 2692 B, Okla.; 871, Mo.; 4279 B, Calif.; C. W. C., Mo.; 328, Ida.; G. F., Ills.; 4203 B, Ohio; 3711, Mass.; 5305 B, N. H.; 536 B, Tex.; S. H. A., N. H.

September 9.

The message: "I LOOK UPWARD."

Reported results: Again none was correct. There were several who seemed to have some idea of the message. It seems that the words are very hard to get. They get the idea pretty well, and then fail on the words. And it really seems that the best results that come from each test are the results that are not reported till afterward. I frequently get letters later that tell of the writer's having received the message, but, not having thought it the right one, he has reported another and wrong one which he thought he had received. Much of this may be due to later auto-suggestion, making the receiver think that he has received something that he only later wished that he had received; but much more of it is without doubt what it seems to be, *receptivity without consciousness of the fact*. The actual practice of telepathy is apt to be so easy when it comes that many of its results will be missed, for the more impressive results of auto-suggestion and expectancy.

The numbers of the most sensitive follow: S. H. A., N. H. (the reader will take notice that this receiver was in this class in the last test as well, indicating that he is constantly

sensitive); 1147, Pa.; 374 B, N. Y.; J. C. C., Ia.; 4005, Ohio; 4454 B, Md.; 4469 B, Okla.; 5067 B; 2546 B, Miss.

September 16.

The message: "I AM VERY HAPPY."

Reported results: And, again, none was correct. However, the usual number showed sensitiveness. For instance, 5474 B, Mass., reports, "Is happy." Just what that may mean, I am unable to say, but I take it to mean that "Happy" is the message. Another, 443 B, Mass., reports, "Success and happiness are yours." And still another, 5375 B, Ore., sends in this report, "No message, only an exquisite feeling that all is right in the world." It seems to me that these show some degree of sensitiveness. The same is true of the rest of them, whose numbers follow: 3036, Ills.; 1543 B, Ont.; 64, N. Y.; 4192 B, Ills.; 5085 B, Okla.; 4198 B, Ills.; 556, Ia.; 5825 B, Ohio; 2929 B, Pa.; 336 B, Tex.; 5292, Fla.

September 23.

The message: "I FOLLOW THE LIGHT."

September 30.

The message: "WE ARE STUDENTS."

October 7.

The message: "WE ARE SEEKING MORE LIGHT."

October 14.

The message: "ONWARD AND UPWARD."

October 21.

The message: "MIND IS UNIVERSAL."

October 28.

The message: "WHAT YOU THINK CONTROLS YOU."

November 4.

The message: "BE CHEERFUL."

There is the usual number of success and health reports, and many who report remarkable benefits in improved success. There is no doubt in my mind that the practice of the rules given in the lessons will increase the success of any person, no matter what his station and condition in life. Try them!



IN KETTLEDOM

CONDUCTED BY
LOUISE RADFORD WELLS



(The purpose of this department is to make our New Thought housewives familiar with the latest labor-saving devices and the short cuts of modern housekeeping. There's less fun in washing kettles than in "looking at the stars"—and a New Thought woman ought to learn how to do the former so she will have time for the latter, or what it symbolizes. That's practical New Thought—doing away with the undesirable "excrescences" and claiming the beauties of life. All are invited to ask and answer questions.)

"Dear Miss Wells:

G. H. H. should buy a Universal Bread Mixer (cost \$2.00) and the problem of bread-making would be solved forever. I am a stenographer (married), but keep house and really could not exist without home-made bread. Everything is done by measure; the hands are not put into it; the average time consumed in making, ten minutes (including sifting the flour); average time to rise the first time, three hours; average time when in pans, one hour; time to bake, one hour—and there you are! the most delicious loaves, or pinched off into biscuit—furnishing good blood and muscle! I simply cannot exist on bakers' concoctions, and kneading on the board from one-half to one hour is a relic of the dark ages. Try it once, and you will be converted.

Blanche B."

I'm a great believer in the modern labor-saving devices, and if I were housekeeping would economize on my larder rather than on the contents of the shelves where were ranged my kitchen utensils. So I am quite confident a bread-mixer would be one of my early invest-

ments. I hope others may follow your example and save themselves time and strength.

* * *

"Editor THE NEW THOUGHT:

In reply to G. H. H. will give some of my own experiences as a bread maker. I have made bread with all grades of flour and under all kinds of conditions, and I will say right here that you may have the very best yeast and flour and a good oven, and if you are lazy and careless it is only an accident that you will have good bread. I made my first loaf of bread when I was eleven years old, and it was as good and as perfect a loaf as can be made today. Of course, I made it under my mother's directions and you may be sure that it had all the care and attention that was needed.

At the present time I know I can make bread more scientifically than I did then, but the first lesson holds good today—you may have good yeast and flour and spoil it in the baking; or you may have it worked and into tins, and then spoil it by letting it get too light or not light enough; so you can see that it needs attention from the beginning until it is out of the oven and cooled off.

Let me say that just so long as you have yeast that will come up lively it doesn't make any difference if it is the common Yeast Foam, compressed yeast, potato ball, or home-made soft or hard. I have used all kinds, and if you will attend strictly to business, I will guarantee that you will have good bread; but after you get your bread started and you want to talk over the back fence, or entertain someone in the parlor, and you let your bread get cold or too light then you will see that it will be your own fault and not the yeast or flour. Here is a potato ball yeast I have made and you can keep it going forever, if you bake once or twice a week.

Take one cake of Yeast Foam, or the same amount of any other kind of yeast, put enough water on it to dampen it, then take two cups of freshly mashed potatoes before any milk has been added to them, mix the yeast with the potatoes, add one teaspoonful of salt and two of sugar; let this get light. Use one cup of this for your sponge, saving the other for the next time. Say you want to bake again on Sat-

urday, Friday morning or noon you would prepare another cup of potatoes with one spoonful of salt and two of sugar and mix with your left-over cup of yeast, and do that every time, the day before you bake.

Now sometimes when I set sponge, I add some mashed potatoes to my sponge water, and again I just use the water off of potatoes. I like potatoes in my bread, as it makes it more moist.

Mrs. G. H. H. speaks of Vermont bread-makers being fine bread-makers. I know nothing about them, but I know that they would have to get a hustle on themselves to beat the women in Kansas. We surely have the finest flour here that can be got. We have the hard winter wheat, and it certainly makes good bread. Here are the best directions that I can give for bread:

For six loaves of bread use one cup of potato yeast or one cake of yeast. To one quart of water add three quarts of flour, a tablespoonful of salt and one of sugar. Add some shortening, if you wish. You understand, of course, that you only add enough of the flour to make a stiff batter and let rise, and after it is nice and light, add the remaining flour.

Now this quantity of flour is just right if you use a bread-mixer. If you mix it by hand, you will need a trifle more, but with hard wheat flour your bread must be softer than you have it with soft or spring wheat flour. From my potato ball yeast I have had my bread baked five hours after the sponge is set. There is one thing very essential in making good bread. From the beginning to the last you must have the perfect loaf in mind, and another thing necessary, you must be in a calm, contented frame of mind. Some may say "bosh," but I know from experience; and there will be many more who, if they read this, will say the same. They can look back and remember a poor batch of bread and remember what frame of mind they were in on that day. Let me say right here if you want good bread, and want it to be good for those who eat it, mix a big quantity of New Thought with your sponge and add to it every time you look at it, and if you don't have the very best bread that can be made, I will miss my guess.

I have a recipe for buns, that perhaps someone would like; take one cake of yeast and one quart of water, make a batter and let it rise. Then beat two eggs and add, and also a tablespoonful of salt, a half a cup of sugar, and two tablespoonfuls of lard or butter. Stir this in and add enough flour so they can be handled good. Let rise, and mold out and let rise again; bake about twenty minutes, but don't let them get too brown. Moisten with milk or butter before they go into the oven, and when you take them out.

I. E. B."

I think we might call the above recipe "New

Thought Bread" and "Thought-Force Buns"—what do you think? I agree with you that the tasks we do, take part of their color from our mental attitude, and that everything is better for putting a little New Thought into it.

I am putting this month's *Kettledom* together very late in the afternoon of a day without lunch, and I can assure you that at the present moment I can just smell that bread!

* * *

"Dear Miss Wells:

I get so much help from NEW THOUGHT writers that I, too, would like to help someone.

First, about dress. It is surprising how much easier work is when one is dressed comfortably. My day's work begins at 4 a. m. I put on my union undersuit (home-made; will outwear three ready-made), then a skirt and dark blue kimona and a becoming cap of some dark blue material. The cap needs to be full and fluffy around face. Then I add nurses' shoes, and I am dressed until dinner-time (noon), when I comb my hair and dress for the afternoon, wearing a large apron when busy. It is a great saving in health, comfort and money to discard the corset while doing the heavy work of the day.

Second, my recipe for bread: In the morning I sift four quarts best bread flour in my pan, add one cup of sugar and scant one-half cup of salt, and set behind the hot water tank. After dinner I dissolve one yeast cake and one-half cup of lard in two quarts of lukewarm water. Stir thoroughly into the flour and commence kneading when still quite soft, by hand. A machine will not give nearly such good bread. Knead three-quarters of an hour. I set mine behind the hot water tank until 4 o'clock next morning, when I chop it good on the mixing board with a carving knife, mould into loaves, let rise again one-half hour, in warm place; put in hot oven for fifteen minutes, then slow it down to a moderate heat and bake nearly an hour in all, according to the size of the loaves. Then I grease the loaves good on top, take out of pans, and lay on the sink to cool.

Third: I wonder if we appreciate the privilege we have of helping along our younger brothers, the animals? I am not situated so I could bring up even one child, but I can provide for four or five homeless cats. When too many come, I have to send some to the refuge. They often come to me sick. A good dose of olive oil on their meat usually puts them right. I have a bottle of chloroform; if they are in distress I put some on the cushion where they sleep and it helps nature heal them; and if they are past help, it prevents their suffering in their last hours.

Mrs. N. S. L."

Thank you for your helpful letter, and your good word for our four-footed friends—to say nothing of the missionary value of the example you set.



(Devoted to the discussion of matters of general interest and current importance, the events of the times, new ideas in the industrial or economic world, the lives and successes of prominent people, facts about recent inventions, the researches of science, or the achievements of literature and art. Every reader is privileged to send in a question for answer, or his reply to any of the queries which are printed. The Current Topics Club aims to be a cooperative Bureau of Information and to prove itself of distinct educational value.)

Conducted by Louise Radford Wells

DEAR MISS WELLS:

It's no more than fair to give as well as receive, and as I have received so much from your *Current Topics Club* I would like to give a little in return. Several months ago a friend and myself formed what we called a Good-night Club. It consisted in sending to each other every night a good-night, with a kindly, loving thought. Its results were so good that we told others and it has grown and become a kind of an endless chain affair. So let me suggest to the readers of the *Current Topics* to join. With the good-night, send a thought of sympathy, perhaps, or of strength, courage, patience—any appropriate one, but always kindly and loving; and if there are some to whom you feel a little edgewise, be sure to include them with the others, in the kindly good-night. We find that it blesses the sender, and we know that thoughts are things and go where they are sent. Yours for all that is good and helpful to others. Sten."

A branch Good-night Club with a world-wide membership, may consider itself organized at once, I know. I wouldn't be surprised if your little letter with its tender suggestion, added many thousands to the Good-night brotherhood, and if all through the month of November and the months to come a great multitude of gentle wishes were set in flight each night to work their blessed mission—"going where they are sent." Thank you for letting us into the circle.

* * *

"Editor NEW THOUGHT:

Not necessary for J. R. V. P. to write to Professor Starr about the Indian relics mentioned in October NEW THOUGHT. (The professor is in Japan, anyway, and probably would

not answer.) Let him write to the Ohio State Archæological and Historical Society, at Columbus, Dr. C. W. Mills, secretary. What they don't know about Indian relics, and especially Ohio Indian relics, is mighty little. J. T."

Thank you. J. R. V. P. will be greatly obliged—as well as other of our readers who may have Indian relics about which they desire information.

* * *

"Miss Louise R. Wells:

Please state in your *Current Topics Club* columns of NEW THOUGHT the correct pronunciation of the following proper names. (Show correct syllabication and diacritical markings):

Andrew Carnegie (steel magnate).

Gifford Pinchot (Chief of Forestry).

Eusapia Palladino (Italian clairvoyant).

M. A. T."

Carnegie—Kär-něg'-i.

Pinchot. I do not know how Mr. Pinchot pronounces his name, but presume it is Pín'-chō. It may be Peen'-chō.

Eusapia Palladino—ū-sāp'ē-ō pāl-lā-dī'-nō.

* * *

"Dear Miss Wells:

I return many thanks to those who answered my query about 'The Rose Bush,' and have one more request. I want any information I can get in regard to the 'Science of Eugenics.' Where can I get a standard work thereon? F. E. B."

Write to 1319 Kellam avenue, Los Angeles, California, for a sample copy of the magazine 'Eugenics,' published by Moses Harman. That will give you a great deal of present information, besides keeping you posted as to literature

on the subject. Perhaps a good book for you to begin on would be "Parenthood and Race Culture," by C. W. Saleeby, M. D. Its price by mail is \$2.75.

* * *

"The Current Topics Club:

In reply to M. E. B. in October Number:

*'Speak to all more kindly
Than the year before;
Pray a little oftener,
Love a little more.
Cling a little closer
To the Father's love
So life below shall liker grow
To the life above.'*

This verse was copied from an old 1904 calendar. I do not know who published it, and the author's name is not given.

A Subscriber."

Another copy of this verse was kindly sent in by "J. D. R.," but she did not know author or publisher. Has someone the information we want?

* * *

"Dear Madam:

Kindly advise me by mail, or through the columns of your magazine, who wrote the following words:

*'The little sharp vexations,
And the trials that catch and fret,
Why not take all to the Helper
Who has never failed us yet.'*

This may not be quoted correctly, but I have seen it credited to both Phillips Brooks and Margaret Sangster.

M. E. B."

Margaret E. Sangster is the author. This question has been asked and answered in these columns before. In August, 1908, the authorship was given, and as late as May, 1909, a letter from Mrs. Sangster was printed in *The Current Topics Club* stating that the little poem was hers, thus decisively settling the difference of opinion as to authorship. Please refer to your back numbers.

Your second request, which I do not print, had been sent in by you before, and was printed, in the order of its receipt, in October *NEW THOUGHT*.

Just here I might explain for everybody's benefit, that it is seldom an inquiry can be immediately printed in our columns. For instance, by the time you read this, the December magazine will be in the hands of the printer—and yet there will no doubt be quite a budget of questions left in my "Current Topics Club" basket, for the January number. Other inquiries coming in would have to take their turn, naturally, though we squeeze them into the columns at the first possible moment.

Another thing, apropos of the first paragraph of the above letter: it would be impossible to answer such inquiries by letter, even if I were such an encyclopedic being as always to possess

the information desired, without the work of looking it up. The *business* correspondence of a magazine is too heavy to admit of adding correspondence of a general nature—if we did that I'd have to engage a correspondent, a special stenographer and buy an extra typewriter! Correspondence in relation to the magazine is *business*—but other correspondence is an entirely outside matter. I always *want* and *try* to answer letters which submit any special personal difficulties of the writers—which are, in other words, of *vital importance* to the writers. In such cases I feel I *ought* to stretch a point, no matter how high my "business" letter-basket is piled; and I *want* to write—feeling a real and warm interest in and sympathy for my correspondent. Yet here, too, when I *can* answer in the magazine, it is best; for dozens of other people have the same problem, and one letter from me in the magazine saves twenty *out* of the magazine. When inquiries are purely literary or investigative in character, such as the one incorporated in this letter, they, of course, can easily wait a place in the magazine columns, and have no importance which would warrant the expenditure of my and a stenographer's time to answer by mail. Besides, a letter published in *The Current Topics Club* brings information, in response, from many people—which is infinitely more satisfactory than the answer of just *one* person.

I make the above long explanation that the limitations of a correspondence department which has *hundreds* of business letters to answer daily, may be realized; and nobody disappointed when I can't reply personally to all the chatty, cheery letters which drift so pleasantly to my desk and are so apt to contain a casual question I would like to answer but can't—with my insistent "business correspondence" basket right in my eye!

* * *

Some little time ago we printed an inquiry for someone who had at one time attended the lectures of Mrs. Charlotte Davenport, of Paris, a lecturer, and received a reply in June *NEW THOUGHT* from M. S. We do not keep addresses of correspondents in the various departments or print addresses in these columns. But the original inquirer would like some more information. Will "M. S.," therefore, who so kindly replied before, but whose address we do not have, write us a short letter, telling us something about Mme. Davenport, and whether she is still in this country?

* * *

"Dear Miss Wells:

In the Current Topics Club, 'Scrapbook' asked some time since for information. Perhaps you would like to know that there was a scrapbook for medical use, brought out about two years ago, that was neat and complete. Each page was dotted with mucilage in squares, which allowed you to attach your clippings from the top or side. Space between

dots of mucilage about an inch, which allowed one clipping to lay over the other. The book was a good size, price \$1.00 and \$1.50. I will try to find the publisher, but any of the medical publishers could give the information. MEDICAL."

This bit of information has been hanging fire in my "manuscript basket" for some time, owing to lack of space, but acts as an interesting postscript to the scrapbook suggestions already published.

* * *

"Dear Miss Wells:

In reply to G. L. L. in February NEW THOUGHT, I wish to say that the reason why the application of Henry George's philosophy to the affairs of the people WILL solve the problem of poverty is as follows:

1. It will make all unused land free—absolutely free—without price or tax. Let G. L. L. and all others think what this would mean.

2. It would abolish every form of tax or tariff, toll or revenue, that now hampers and destroys industry.

3. It would restore to the people all their natural rights to own and control all their public service utilities—as railways, street railways, water, gas, electricity, telegraph, telephone, etc., that now create millionaires and paupers, and corrupt city councils, state legislatures, and national congress.

In short, Henry George's philosophy put into practice would abolish every form of legalized privilege by which some live off others.

For over twenty-eight years I have been a student of Mr. George and his works. I knew him well and served with him on the committee that framed the platform of the Single Tax organization. Study that platform, G. L. L., and you will learn many things.

C. J. B."

* * *

"Current Topics Club:

'What is the most important thing in life?' has been answered in many ways. I think C. F. M. also F. C. C. in recent numbers gave a very good definition. I expected to see more about character building. I believe to build up a good strong character and so live that the town or city will be the better for your life, and the church and all its organizations better for your life, is 'the most important thing in life.' For instance, Mrs. Davis of Fitchburg, who passed to the higher life a few years ago, was a wonderful influence for good wherever she happened to be. In the church and Sunday School she was very active. Was teacher of the Bible Class and used the NEW THOUGHT Magazine as a text book and used to read to us such parts of it as came very forcibly to her, after the lesson was through. She tried in her life

to do the best she knew, had a very pleasant home, a kind husband and two lovely daughters. One thing she told me: that she was hurt in a street car accident and some of her neighbors said it worried them to see her shake her mats and sweep the piazza floor, so she took the mats out the other side of the house and did her sweeping before her neighbors were up in the morning. The church, city and Sunday School were better for her life.

S. H. W."

A DOCTOR'S SLEEP

Found He Had to Leave Off Coffee.

Many persons do not realize that a bad stomach will cause insomnia.

Coffee drinking, being such an ancient and respectable form of dissipation, few realize that the drug—caffeine—contained in the coffee and tea, is one of the principal causes of dyspepsia and nervous troubles.

Without their usual portion of coffee or tea, the coffee toppers are nervous, irritable and fretful. That's the way with a whiskey drinker. He has got to have his dram "to settle his nerves"—habit.

To leave off coffee is an easy matter if you want to try it, because Postum—well boiled according to directions—gives a gentle but natural support to the nerves and does not contain any drug—nothing but food.

Physicians know this to be true, as one from Ga. writes:

"I have cured myself of a long-standing case of Nervous Dyspepsia by leaving off coffee and using Postum," says the doctor.

"I also enjoy refreshing sleep, to which I had been an utter stranger for 20 years.

"In treating dyspepsia in its various types, I find little trouble when I can induce patients to quit coffee and adopt Postum." The Dr. is right and "there's a reason." Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



(This department, which has no more serious purpose than to make the corners of your mouth turn up, will be devoted during the time of our \$10,000 Prize Contest—see Adv. pages 4 and 5—to a publication of the “best stories” received therein. Hereafter the names



of the persons sending in these published contributions will be printed below the respective stories. *Glad to print a story from you!* We pay \$50 to \$100 each for the BEST stories, under the conditions outlined on Adv. pages 4 and 5.)

LITTLE NELLIE, aged four, had listened very intently to the story of God creating the world, and how He had said “Let there be light, and there was light,” etc. Soon afterward she was watching her mother planting the seeds for beans to grow. “Mamma,” she said suddenly, “is it the same God now as it used to be?” Her mamma replied that it was the same God now and ever would be. “Then,” she said, after a moment’s pause, “if it is the same God now as it used to be, why doesn’t He say, ‘Let there be beans, and there was beans’?”

A mother was talking to her little girl of the love of God for us. She repeated the beautiful verse, “For God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish, but have everlasting life,” and said, “Isn’t it wonderful, dear, that God should love us so much as that?”

To her surprise the child replied, “No, mamma, I don’t think it wonderful.”

“Why, daughter,” said the mother, “don’t you think that God’s love is wonderful?”

“I think it would be wonderful if it were anyone else,” said the child, “but it’s just like God.”

Dr. McVickar, of Philadelphia, Phillips Brooks, and Mr. Robinson, the builder of Boston’s Trinity church, went to Europe in 1883. Robinson stood 6 feet 2 inches in his stockings; Dr. McVickar measured 6 feet 4 inches; and Brooks exceeded 6 feet in height. Robinson was sensitive about his length, and suggested in order to avoid comments the three tall men avoid being seen together. Arriving in England, they went direct to Leeds, where they learned that a lecturer would address the working classes on “America and Americans.” Anxious to hear what Englishmen thought of the great Republic, they went to the hall. They entered separately, and took seats apart. The lecturer after some uninteresting remarks, said that Americans were as a rule, short, and seldom if ever rose to the height of five feet

ten inches. He did not know to what cause he could attribute this fact, but he wished he could present samples to the audience.

Phillips Brooks rose to his feet and said: “I am an American, and, as you see, about six feet in height, and sincerely hope that if there be any other representative of my country present he will rise.”

After a moment’s interval, Mr. Robinson rose and said: “I am from America, in which country my height—six feet two—is the subject of no remark. If there be any other here I hope he will rise.”

The house was in a jolly humor. Waiting until the excitement could abate in some degree, and the lecturer regain control of his shattered nerves, Dr. McVickar slowly drew his majestic form to its fullest height, and exclaimed: “I am an —.” But he got no further. The audience roared, and the lecturer said no more on that subject.

Mr. C., a distinguished lawyer of Boston, was on his way to Denver to transact some important business. During the afternoon he noticed, in the opposite section of the Pullman, a sweet-faced, tired-appearing woman traveling with four small children. Being fond of children and feeling sorry for the mother, he soon made friends with the little ones.

Early the next morning he heard their eager questions and the patient “Yes, dear,” of the mother as she tried to dress them, and looking out he saw a small white foot protruding beyond the opposite curtain. Reaching across the aisle, he took hold of the large toe and began to recite: “This little pig went to market, this little pig stayed at home; this little pig had roast beef, this little pig had none; this little pig cried ‘Wee, wee,’ all the way home.” The foot was suddenly withdrawn and a cold, quiet voice said: “That is quite sufficient, thank you.”

Mr. C. hastily withdrew to the smoker, where he remained until the train arrived in Denver.

A Swedish carpenter was repairing some blinds for a lady and she came out to see if he was getting on all right.

"Is there anything you need, Mr. Swenson," she asked.

The carpenter gulped once or twice, but made no reply. She repeated the question.

Again a gulp and again no answer.

"Why don't you answer me, sir?" she demanded indignantly.

The Swede turned and looked down at her reproachfully. "My mout is full of sgrews," he said. "I cannot speag undil I svaller some."

"Which of you will come and live with me and be my little girl?" asked a neighbor of five-year-old Virginia and her sister Anna, a year or so younger. "I must have one or the other."

"Oh," replied Virginia, with a look of grave concern, "then it will have to be Anna. I can't spare myself!"

Mr. Smith, after appropriating his wife's attic wherein to hang himself, left her a miserable widow. Mrs. Brown realized it her duty to cheer up the bereaved neighbor by a friendly call.

"Now, mother," warned Mrs. Brown's daughter, "for Heaven's sake don't make any break regarding Mr. Smith's death."

Mrs. Brown crossed the street with the firm resolution of a Christian comforter. Heeding her daughter's admonition, she deemed it wise to enter upon a subject of conversation which could not possibly bear upon the recent calamity. And so with friendly interest she inquired:

"Mrs. Smith, do you do your own washing?"

"Yes, usually; but I didn't wash today because of the rain."

"But I thought you had a good attic to hang things in!"

In a suit recently tried in a Virginia town a young lawyer of limited experience was addressing the jury on a point of law, when good-naturedly he turned to opposing counsel, a man of much more experience than himself, and asked:

"That's right, I believe, Colonel Hopkins?"

Whereupon, Hopkins, with a smile of conscious superiority, replied:

"Sir, I have an office in Richmond, where I shall be delighted to enlighten you on any point of law for a consideration."

The youthful attorney, not in the least abashed, took from his pocket a half-dollar piece, which he offered Colonel Hopkins, with this remark:

"No time like the present. Take this, sir; tell us what you know, and give me the change."

One day there was a great commotion at the Pearly Gates. St. Peter went to investigate and found George Washington being ushered in with great ceremony and acclamation. He led him to a seat at the right hand of the Lord.

With similar ceremony Abraham Lincoln was admitted, some time afterward, and given a seat at the left hand of the Lord.

One day, a long time afterward, an unusual commotion occurred at the Heavenly Portal. St. Peter hurried thither to ascertain the cause. Roosevelt was entering amid loud applause.

St. Peter received him, looked confusedly around for an instant, and finally said:

"Lord, you'll have to give up your seat."

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country of their origin, with "cosmopolitan gossip," in her own inimitable style. The book will prove a most fascinating gift for the woman who likes to have "something odd and original" for her company lunches, her Sunday night teas, and her small but select dinners. The dishes put within the reach of the progressive housewife and hostess, by this book, are "the real thing."

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Guard well thy thoughts "Thoughts are but feeble things?"

Then are we feeble, too! Thou dost contain

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All the electric energy that flings

Divine creations forth; whose tireless wings,

Sweeping from star to star, can thee sustain

On mighty pinions cradled so, to gain

The Eternal strength and joy that Godhead brings.

Let every moment of this fleeting day

Find thee, if weak in body, strong in thought.

Think like a God with power; and all thy clay,

Like river-banks by the swift water wrought,

Shall prove, beneath thy mind's resistless sway,

Thou art the God thy love so long hath sought.

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June bug, ef yo' would!" (That's from "Uncle Rastus's 'Scription," by the way.) Read "Christmas Ebe," "Somebody Gwin to Come," "Yo'ns Was Bawn Fo' to Die," "I Don' Like to Heah Folks Growlin'." Then turn a page or two, after you've got through laughing, and see if you can keep from dropping a little spot of wet on "Mammy's Li'l Woolly Haid." (By the way, we're going to set that to music, later, because it was just made to sing!) How many copies shall we put you down for? \$1.00 postpaid.

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These ancient Tablets, Busts and Views are as follows and are a liberal education to the progressive student of today:

Plate L.—BABYLONIAN BOUNDARY-STONE OR LANDMARK, recording the purchase of a plot of ground in Bit-Hanbi from Amil-Bel, the son of Hanbi, by Marduk-Nasir, an officer of the king of Babylon (about B. C. 1100?). (British museum, No. 196.)

Plate V.—THE "SILOAM INSCRIPTION," in the Phœnician character, cut on the wall of the conduit of the Pool of Siloam (about B. C. 700).

Plate IV.—THE "MOABITE STONE."
(Paris, Museum of the Louvre.)

Plate LXIV.—TEMPLE OF DIANA AT EPHESUS. (Contemporary with St. Paul) showing the image of the goddess which had fallen from heaven, and the columns sculptured on the lowest drum. (Now in the British Museum.) (From a Roman Coin.)

Plate LXIII.—THE EMPEROR TITUS. Born A. D. 41; died A. D. 81. (From a marble head found at Porta Portese, Rome.) (Now in the British Museum.)

Plate LX.—THE EMPEROR AUGUSTUS. Born in Rome B. C. 63; died A. D. 14. (From a marble head in the Vatican Museum.)

Plate LII.—THE FIGHT between the monster Tiamat, the personification of chaos, darkness, disorder and evil, and Marduk (Merodach), the god of light, armed with thunderbolts. (From a bas-relief on the walls of the palace of Assur-nasir-pal, king of Assyria (B. C. 885-860), discovered at Calah (Nimrud), now in the British Museum.

A terra-cotta tablet, inscribed in cuneiform characters with the details of the combat and of the defeat of Tiamat, is preserved in the British Museum. [Kouyunjik Gallery, No. K. 3437.]

(From a bronze bust in the Louvre.)

Born A. D. 9; died A. D. 79

VESPASIAN.

Plate LXII.—THE EMPEROR.

Plate LXI.—THE EMPEROR TIBERIUS AS A YOUNG MAN.

Born B. C. 42; died A. D. 37.

(From the marble bust in the Berlin Museum.)

Plate LIX.—CLAY TABLET FROM TELL EL-AMARNA, IN UPPER EGYPT, inscribed with a letter from Abi-milki (Abimelech), governor of Tyre, to the king of Egypt, about B. C. 1450. (British Museum, No. 88-10-13, 51.)

Plate LVII.—PART OF THE ASSYRIAN ACCOUNT OF THE CREATION, inscribed in cuneiform characters on a fragment of a clay tablet, from the Library of Assur-banipal, king of Assyria (B. C. 668-626), at Nineveh. (British Museum, No. K. 5419.)

Plate LIV.—ASSYRIAN WINGED MAN-HEADED LION. (From a doorway in the palace of Assur-nasir-pal, king of Assyria (B. C. 885-869), discovered at Calah (Nimrud), now in the British Museum.)

Plate LVI. BRICK OF NEBUCHADNEZZAR II., KING OF BABYLON (B. C. 605-561). The inscription reads: "I am Nebuchadnezzar, the king of Babylon, the restorer of the temples of Sag-ili and Zida, the eldest son of Nabopolassar, king of Babylon." Bricks used in the construction of public buildings bore the stamp of the king in whose reign they were made. This brick measures 13x13 in.; it is now in the British Museum.

Plate LI.—WORSHIP OF THE SUN-GOD. From a stone tablet in the British Museum recording the restoration of the Temple of the Sun-God at Sippara, near Babylon, by Nabu-pal-idianna, king of Babylonia (about B. C. 900).

Plate LVIII.—ASSYRIAN ACCOUNT OF THE DELUGE. A terra-cotta tablet, from the Library of Assur-bani-pal (B. C. 668-626, at Nineveh). (British Museum, No. K. 3375.)

Plate LXVIII.—Shekel of MACCABAEUS. Plate LXVII.—Bronze Coin of AGRIPPA I.

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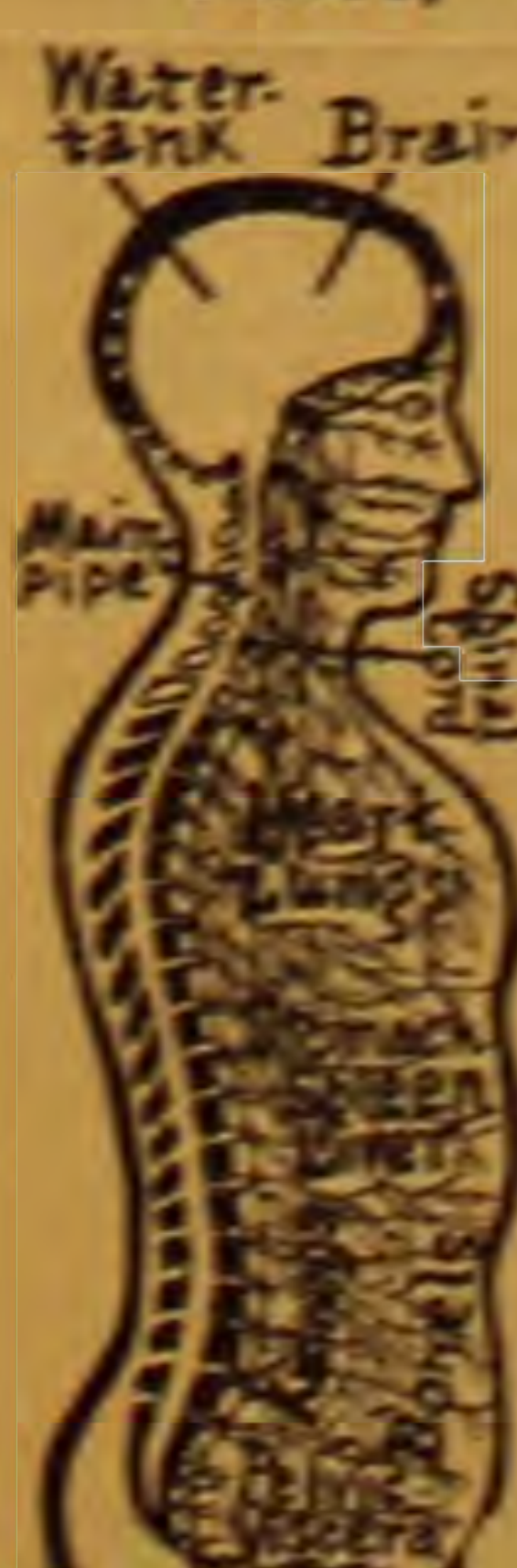
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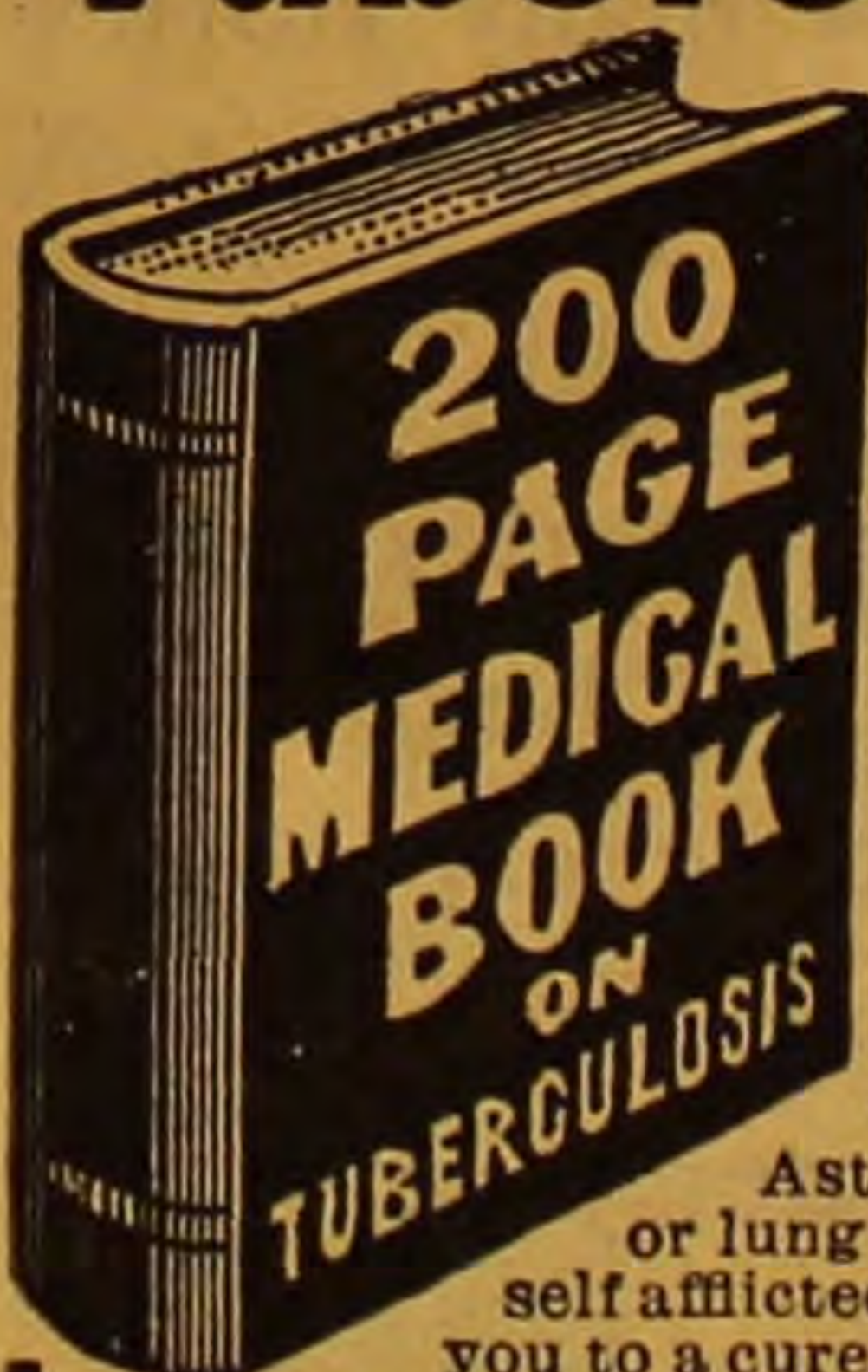
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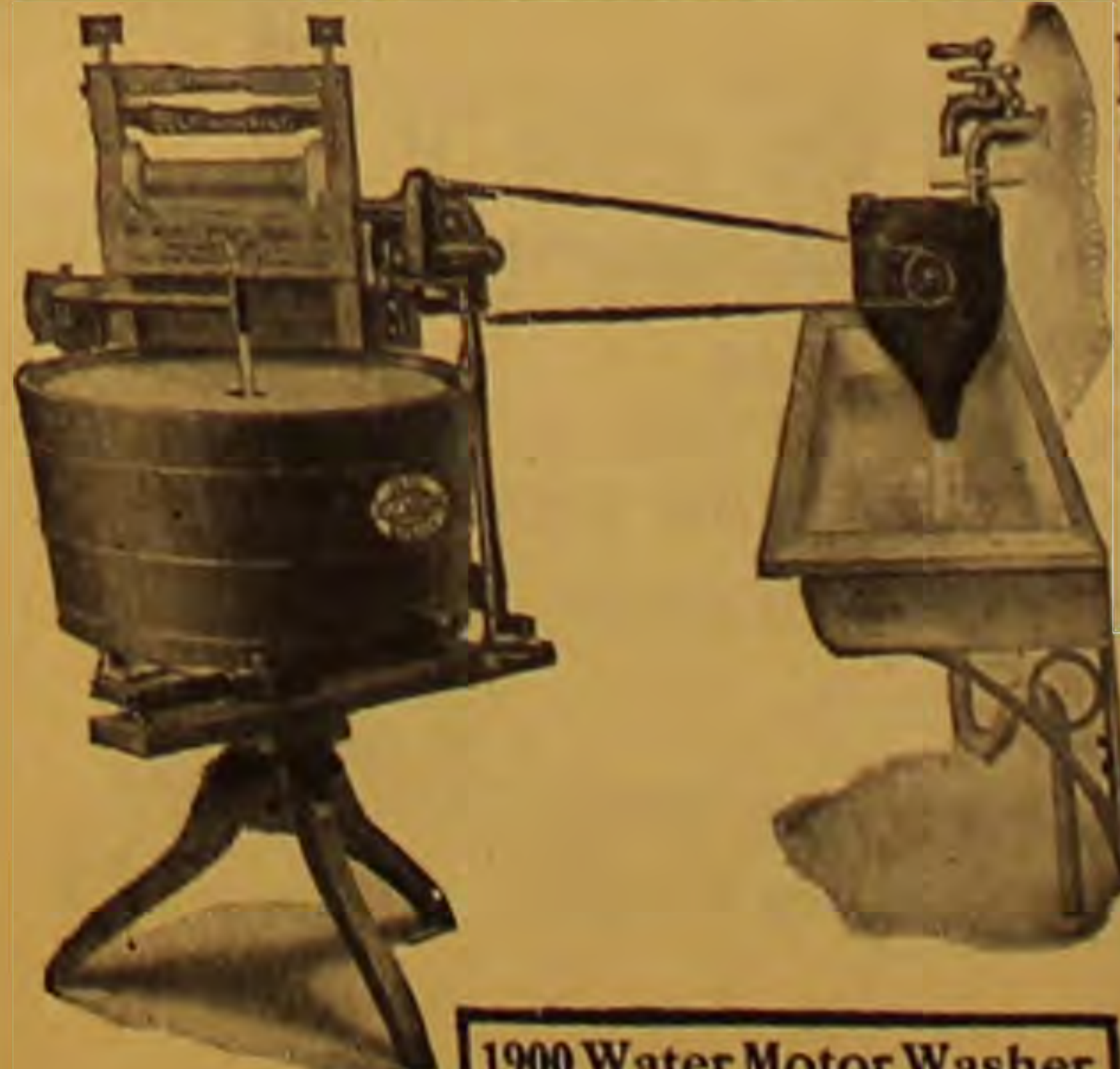
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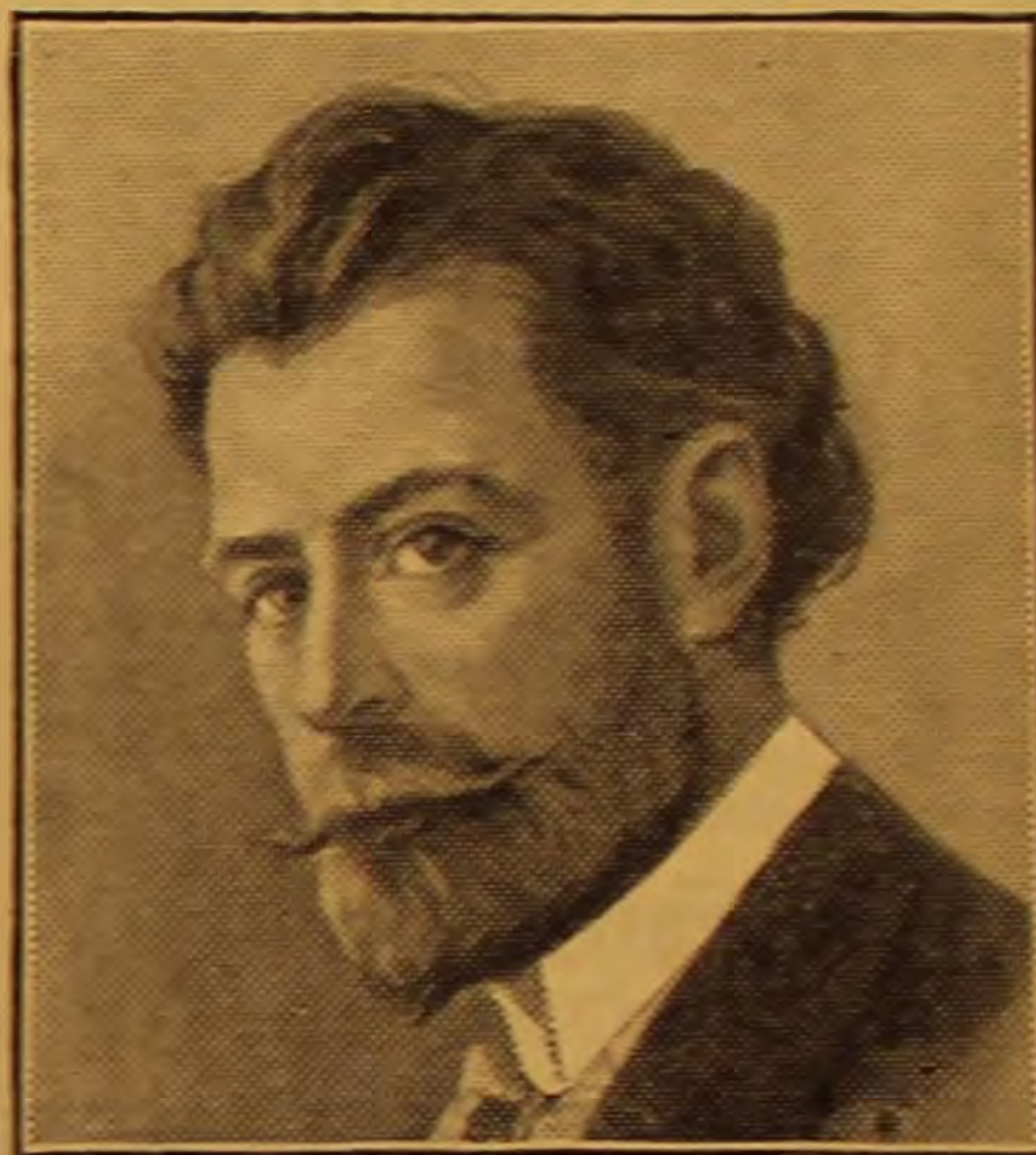
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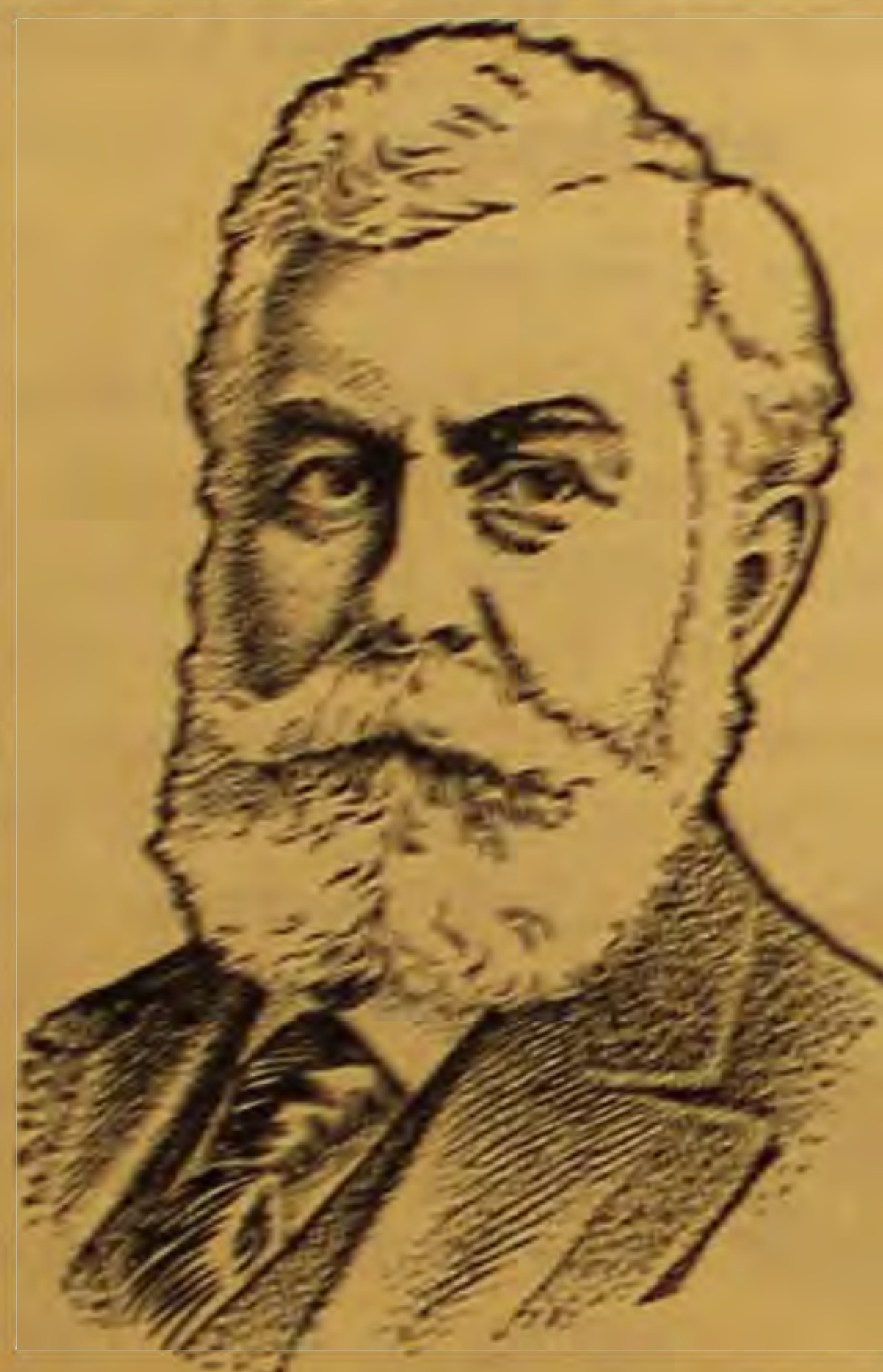
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